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RELIGIOUS COMMUNICATIONS.

LIFE OF BLAISE PASCAL.

(Continued from p. 427.)

**MR.** PASCAL'S zeal did not evaporate in the confutation of heresies; he paid diligent attention to himself, and seemed to be actuated by no other desires, than those of walking worthy of his Christian vocation. A devotion so sincere and fervent, an example of holy living so edifying, kindled, as it were, a flame in the whole family, and even his father condescended to listen to his discourses, and to frame his conduct upon maxims delivered by the son. His younger sister, a young lady of fine understanding, the brilliancy of whose genius had gained her a most flattering reputation, was so deeply impressed by the conversation and life of her brother, that she renounced the world, with all its seducing distinctions, and devoted herself wholly to the service of God in the monastery of Port-Royal in the Fields: in this retirement she did honour to the institution, by a life exemplary and instructive; but her career of piety was not of long duration, for she died the 4th of October, 1661, at the age of thirty-six.

Mr. Pascal lost his father in 1651; his sister Jacqueline had entered into the convent of Port-Royal in the Fields in 1653; and his elder sister resided at Clermont with her husband, M. Perier, who held a public situation in that province. Being thus separated from his family, and residing alone at Paris, under no restraint from the society and influence of his relatives, he devoted his

time so entirely to study, as greatly to injure his health, and even to endanger his life. The advice of his physicians, powerfully confirmed by the debility from which he suffered, induced him to suspend, absolutely, all application to study and mental exertion, to use moderate exercise in the open air, and to mix frequently in general society. Although a soft tinge of melancholy was visible in the manners and conversation of M. Pascal, yet his superior sense and great attainments made him always a very acceptable companion; and by associating more with the world, he acquired so much taste for society, that he even entertained some thoughts of entering into the married state. But an unexpected and extraordinary event intervened, which produced a remarkable and permanent change in his mode of life, and totally subverted all his secular views and intentions. In the month of October, 1654, as he was one day taking his usual drive in a coach and four, and was passing over the bridge of Neuilly, the two leading horses became ungovernable, on a part of the bridge where there was no parapet, and plunged into the Seine. The first shock given by their sudden descent happily broke the traces which connected them to the hind horses and to the carriage, so that the coach remained immovable upon the very brink of the precipice. The concussion which the feeble and languishing frame of Pascal sustained from this accident, may be easily conceived: he immediately fainted, and remained during a considerable time

in this state before he revived. His nerves were so violently agitated upon this occasion, that in many of the sleepless nights which occurred during the subsequent period of his life, his imagination was often strongly and painfully impressed with the representation of a gulf, or precipice, by the side of his bed, from the edge of which he seemed ready to fall.

The impaired state of health, from which M. Pascal had been long suffering, and the little benefit which he derived from medicine, had induced his physicians, as we have already observed, previously to this accident, to advise him to discontinue all serious studies, and to unbend his mind, by mixing in society and partaking of its diversions. M. Pascal was sensible of the danger to which he should be exposed on mixing freely with the world, where splendor and elegance might chain his attention, or treacherous pleasures seduce his heart; but his excuses against compliance were not accepted, for it was urged, that to use every means for the recovery of health was a duty he owed to his friends and himself. During this period, it seems probable that his religious fervours had suffered some abatement; which had not escaped the vigilant observation of his younger sister, since it is remarked by Madame Perier, that, during the time that he was following the advice of his physicians, he frequently visited his sister in her retirement, who quickly perceived an alteration in the manners and conduct of her brother, which greatly distressed her. But the late event seemed to revive his religious impressions: he regarded it as an intimation sent to him from Heaven, to induce him to relinquish all secular engagements, and to live henceforth to God alone. His sister Jacqueline, actuated by a tender concern for the welfare of his soul, became very earnest in remonstrating with him on the dangers to which he exposed himself, and in seriously pressing

him to return to his former preciseness of conduct and sanctity of manners. Her endeavours were blessed with success: he saw it to be his indispensable duty; and thus, she, who had been indebted to her brother (under God) for her first religious impressions, was now, by the same grace, made an instrument of reviving his zeal and fervour. At thirty years of age, M. Pascal began his new course of life, by renouncing all fellowship with the world and worldly men: he considered self-denial, and the renunciation of vanity, as essential to the Christian character, and therefore determined, through the remainder of his life, to die to the world, and live only to God.

The complaints which had been brought on M. Pascal by intense study, now seemed to increase daily; and he would sometimes remark to his attendants, "that in the pursuit after *human* science, sickness always retarded his progress; but since his present business was to learn lessons of *heavenly wisdom*, afflictions would accelerate his advancement in *divine* knowledge."

In this school of Divine discipline, he became an admirable proficient in patient submission: he proved, indeed, an eminent illustration of that beautiful sentiment, that "religion is like precious odours, most fragrant when it is burnt or crushed."

Among other instances of cheerful acquiescence with pain and its consequences, the following is recorded; which, though seemingly trivial, marks his character in a striking manner. The disease under which he laboured, had, for one of its symptoms, a considerable difficulty in deglutition; so that he could not swallow liquids unless they were heated; and even then they must be taken down in very small quantities at a time. A complaint in his stomach rendered it necessary for him to take medicine every other day during three months. The physic that he took



was extremely unpleasant, but it was rendered more nauseous by being heated before he could swallow it; and in this state his stomach only received it by drops. M. Pascal was never heard to utter a complaining expression while engaged in this disagreeable course; but steadily persisted in following the plan as long as his physician thought it necessary.

It is certainly within the province of medical authority to prohibit an immoderate attachment to study and sedentary employments, and to restrain the feeble and debilitated from an undue exertion of their intellectual faculties; to direct the use of exercise, recreation, and such agreeable occupations as tend to refresh the mind, and abstract it from dwelling on present sufferings, or anticipating with anxiety the incursion of future evils. But to prescribe a life of amusement and dissipation as an important auxiliary to medicine; to advise such indulgences as violate the rules of prudence, and infringe the precepts of morality, under the specious pretext of relieving actual or imaginary sufferings, is equally at variance with humanity and charity. The fantastic diversions of the age may indeed obstruct the current of serious sorrow, or suppress the voice of solemn reflection; they may repel that train of sober thinking which conducts to penitential remorse, and a dereliction of secular vanities: but, while they act as an opiate on a morbid mind, they render the unhappy sufferer equally inapprehensive of his present danger and of his future destiny. "Which condition," says St. Austin, "calls for the greater commiseration,—that of the man, who, being in a state of great wretchedness, is conscious of his situation; or of him, who, being plunged into the most deplorable misery, remains unconscious of it, and is wholly unaffected with his sad condition? The sick man, who has recourse to amuse-

ment and dissipation, as remedies against the progress of a mental distemper, or as means to suppress the awful forebodings of his own conscience, betrays a folly similar to that of the combatant, who should close his eyes amidst the dangers of an engagement, as a protection against the messenger of death.

The better to accomplish the design of separating himself from all seducing or unprofitable acquaintance, he retired for some time into the country; and upon his return he made his love of privacy so very conspicuous, that the world soon left him in an undisturbed possession of that leisure and retirement he so ardently desired. When M. Pascal set out, as it were, anew in the Christian life, the two principal maxims which he adopted were these, that he would renounce all pleasure, and lay aside all superfluity. In conformity with this plan, he dispensed as much as possible with the attendance of his servants; he made his own bed; always went into the kitchen, to bring away his food when it was dressed; and only employed his domestics in such services as he could not with any convenience render to himself. He now employed the most considerable portion of his time in devotional exercises, and the study of the Holy Scriptures. The state of mind with which he pursued this study, may be collected from a sentiment which he often repeated,—“that the sacred writings are not so much addressed to the understanding as to the heart; and that, consequently, he who purposes by the mere efforts of genius and intellectual acuteness to penetrate into those oracles of spiritual truth, will be more likely to meet with obscurity than information: they ought to be read with the same spirit with which they were written; and are only intelligible to those whose hearts are suitably prepared by divine grace.”

M. Pascal was endowed with so retentive a memory, that he said he never forgot any thing which he wished to remember. This tenacity of impressions was remarkably exhibited in his knowledge of the Bible ; for he could accurately refer to any chapter and verse it was necessary to quote, and always quoted a text with uncommon precision. He possessed likewise an admirable eloquence of discourse, so that he always expressed himself in society with great correctness and facility. He was so great a master of style, that he not only could deliver perspicuously whatever he chose to say, but could say it in what manner he pleased : he consequently adapted his language and expressions with such propriety to his company, that his conversation was always luminous, instructive, and delightful.\* His writings exhibit a mind comprehensive, vigorous, and sublime : his reasoning was nervous, manly, and acute : his style noble, animated, and perspicuous ; always well adapted to the subjects under discussion ; often enlivened by grave humour or elegant wit, and occasionally rising to the majesty and force of an impassioned and irresistible eloquence. His Letters to a Provincial, first published in 1656, may be classed among the finest productions of taste and genius in that or any succeeding age.

Madame Perier. M. Pascal's sister, to whom the world is chiefly indebted for the memorials of her brother's life, introduces a circumstance, which shall be related nearly in her own words.—“About this time it pleased God to cure my daughter of a fistula lachrymalis, which had made so great a progress in three years and a half, that purulent matter issued not only from the eye, but from the nose and the mouth. The

most eminent surgeons in Paris judged this fistula to be, in its own nature, incurable ; but by the touch of a holy thorn, she was cured in a moment. This miracle has been authenticated by the attestations of some of the most celebrated physicians and surgeons in France, and was afterwards authorized by a solemn decision of the church. My brother was so sensibly affected by this instance of the Divine favour, that he regarded it as if conferred upon himself ; since she who had received the benefit, besides her proximity of blood, was his spiritual daughter in baptism. His soul indeed was penetrated in so lively a manner with joy and gratitude, that this event engaged his contemplations for a considerable time ; and as a fruit of these reflections, he composed some interesting thoughts on miracles.”

As the account of this miracle, given by M. Bossut, in his edition of the Works of Pascal, is somewhat different from the relation of Madame Perier, and contains a few additional circumstances, it shall be here subjoined.

“Pascal had been convinced, by the miracles performed at the period of the first establishment of religion, that God has more than once interrupted the ordinary course of the laws of nature, for the purpose of instructing mankind. Being persuaded that the same Providence ceases not to watch over the church, he believed that even now it is sometimes manifested by miraculous interpositions ; and he observed, as he thought, an instance of this, in an extraordinary event, which occurred whilst he was combating the corrupt morals of the Jesuits. A daughter of M. and Madame Perier, named Margaret, a resident in the convent of Port-Royal at Paris, aged between ten and eleven years, had been afflicted during three years and a half with a fistula lachrymalis of the worst species, which

\* Vide Pascal's Addresses to the Duke de Roannez, in the first volume of the Christian Observer.



discharged purulent matter by the eye, by the nose, and by the mouth, that was intolerably offensive. On Friday, March 24th, 1656, she was touched with the relic of the holy thorn, which had been sent to the convent of Port-Royal, by M. de la Poterie, an ecclesiastic of great piety; and it is asserted that she was instantly cured. Racine, in his history of Port-Royal, says, that such was the silence habitually maintained in this convent, that, at a period of more than six days after this miracle had taken place, there were some of the sisters who had not even heard it mentioned. It is not in the ordinary course of events, for those whose faith is the most ardent, to see a miracle performed under their eyes, without being struck with astonishment, and being eager to glorify God by communicating it to others. The reserve of the nuns of Port-Royal, on this occasion, may appear calculated to excite doubts in the minds of some persons respecting the truth of the fact asserted: but to minds more favourably disposed, it will shew that the cure of the young lady was not one of those previously prepared engines, one of those pious artifices, in which the heads of a party too frequently allow themselves, for the sake of drawing over to their side the credulous multitude.

“The directors of Port-Royal, sincerely convinced of the truth of the miracle, did not think themselves permitted to conceal so signal an instance of the favour of Providence, and one which reflected so much honour on the Catholic religion, at the same time that it was so well calculated to render their own cause triumphant. They sought to give the greatest possible authenticity to the fact. Four celebrated physicians, and several surgeons, who had previously examined and treated the disease, certified that the cure of it was impossible by human means, and that it must have been supernatural. The

miracle was published with the solemn attestation of the Vicars-General, who administered the affairs of the diocese of Paris, in the absence of the Cardinal de Retz. The manner in which it was received by the public, completed the confusion of the Jesuits. They denied its reality; and as the ground of their disbelief, they employed this ridiculous argument:—‘The miracle must be false; since Port-Royal is heretical, and God never performs miracles in behalf of heretics.’ It was replied to them: The miracle is undeniable; you cannot call in question an established fact: the Jansenists, therefore, are in the right, and you are calumniators. A particular circumstance gave weight to this reasoning: the holy relic wrought no miracles, except at Port-Royal: when transferred to the convent of the Ursulines, or the Carmelites, it did not perform any; ‘because these nuns had no enemies, and therefore, as they themselves said, they had no need that God should work a miracle to prove that he is with them.’ Pious persons were offended at the Jesuits; men of wit and satire ridiculed them; and nothing was wanting to complete the triumph of the Jansenists. Pascal remained satisfied that the cure of his niece was the work of God; and this young lady had the same conviction;—a conviction that she retained during her life, which was prolonged to a great age. The belief in a particular miracle, which is neither related in the Holy Scriptures, nor sanctioned by the decisions of the church, is not a matter in which our faith is concerned: the question reduces itself to a simple point of fact, upon which opinions may vary. But the sincerity and the candour of Pascal do not admit of being called in question: his rectitude and love of truth have never been found defective. Indeed, there are none with whom his authority ought not to be of great weight: if he was deceived, we must

respect him even in his error; and we should reflect that it is natural for a suffering Christian to receive, with humble and grateful faith, the consolations which religion appears to offer him, without first submitting them to the rigorous examination of a cold and distrustful scepticism."

A few remarks shall be offered on the preceding narratives, as introductory to a more enlarged discussion of the subject of miracles.

This child, we are told, was afflicted with a fistula lachrymalis, which is a disease that affects the soft parts, and sometimes the bone, at the inner angle of the eye. The complaint is usually attended with an obstruction of the ducts that convey the tears into the nose; hence matter forms in the part, which bursts through the skin, and is discharged externally. Mad. Perier informs us, that the matter was discharged by the eye, the nose, and the mouth. These expressions are extremely formidable, when read by a person who is unacquainted with the nature of the complaint; but in reality they are decisive proofs of the mildness of the disease. They shew that the tubes passing from the eyelids into the lachrymal sac, and the duct going from thence into the nose, were free from obstructions; and it is in consequence of the nasal ducts being pervious, that the matter will sometimes fall into the mouth. Thus we may reduce this frightful representation to a disorder of minor importance, which sometimes requires but little medical assistance, and admits of a cure by the natural efforts of the constitution. But we are informed "that the physicians and surgeons judged it to be in its own nature incurable." If Mad. Perier did not misunderstand the opinion they delivered, the decision may be imputed to the imperfection of surgery at that period, or to the unskilfulness of those whom she consulted, with more probability than to the irremediable character of the

disease. The most serious part of the difficulty in this narrative, is the suddenness of the cure, which Mad. Perier affirms "was completed in a moment." If we are to receive these expressions strictly and literally, the cure must be allowed to be a very extraordinary one, and not explicable according to physical principles, or common experience. Whatever opinions may be formed of the correctness with which this narrative has been detailed, no one would be justified, at this period, in imputing a studied want of veracity to Mad. Perier, or an intentional dishonesty to Pascal and the Jansenists: yet when it is recollected, that, at the time when this event is said to have occurred, the friends of Port-Royal were engaged in discussions which endangered not only the reputation but the very existence of that society, it may be consistent with candour and charity to suppose that the ferment and agitation of mind, connected with a state of daily conflict and persecution, gave a tinge and colouring to some of the circumstances of a story, which might still be substantially true.

(To be continued.)

#### LETTER OF MR. CUNINGHAME ON THE PROPHECIES.

(Concluded from p. 430.)

BEFORE I close, I must request your permission to say a few words in reply to some strictures upon my theory of the vials by a writer of the present day. Mr. Frere, in his volume on prophecy, has undertaken to shew the inconclusiveness of my arguments to prove that the vials are synchronical. The first argument which I have advanced to prove this point, is met, upon the part of Mr. Frere, by a denial that the earthquake in Rev. xi. 19 takes place immediately on the sounding of the seventh trumpet, or, in other words, immediately on the opening



of the temple in heaven. Now Mr. Frere himself admits, that in Rev. xv. 5, 6, the passage which is parallel to chap. xi. 19. the seven angels with the vials come out of the temple *as soon as it is opened*. But if the language of chap. xv. 5, be thus understood, then the similar language of chap. xi. 19 must also be interpreted on a like principle; and we must infer from it, that the earthquake *immediately succeeded the opening of the temple*. If, in two parallel and synchronical passages, an expositor be at liberty to interpret similar forms of expression upon dissimilar principles, the Apocalypse is rendered unintelligible.

Instead of directly answering my second reason for the parallelism of the vials, Mr. Frere attempts to overthrow it by a sort of indirect argument. He first represents it (but without any truth, as I shall afterwards shew) to be "founded upon the supposition, that the period of the sixth seal synchronises with that of the seventh trumpet." He then endeavours to combat the correctness of this synchronism, and infers, that, since my scheme of the vials is only a consequence of another false arrangement, it must be erroneous.\* That I have here correctly apprehended Mr. Frere's meaning, appears pretty evident from several other passages of his book. Thus, in pages 69 and 70, he says, that I adopted my synchronical view of the vials because the consistency of my scheme of the seals and trumpets required it. In page 71, he thus expresses himself, with reference to my scheme: "a commentator cannot make the seventh seal to precede the second, third, &c. without discovering that consistency obliges him to make the seven successive vials synchronical."

In these different passages, it is manifest that Mr. Frere means to represent me as having contrived my

scheme of the vials, and deranged the vials from their proper order, for the purpose of preserving consistency with my previously formed theory of the seals.

Now to all this, my short and simple reply is, that Mr. Frere has incautiously, and I am persuaded unintentionally, fallen into a mistake. My scheme of the vials was laid before the public in the year 1808, and is to be found in your 7th vol. p. 759—764. My theory of the seals was adopted by me from the work of Archdeacon Woodhouse on the Apocalypse; and I did not meet with this work till two or three years after my paper on the vials had appeared. It is evident, therefore, that Mr. Frere's conjectures, as to the order and manner in which my inquiries were conducted, are directly the reverse of that which is true. I shall add, that, even if my theory of the seals were overthrown, it would not affect my scheme of the vials, &c.

Since, however, Mr. Frere has said so much against that part of my scheme which makes the sixth seal to synchronise with the seventh trumpet, I shall here point out an error into which he has fallen in his reasoning upon this point.

Mr. Frere thus reasons:—In Rev. vi. 17, the day of wrath is said to be come at *the close of the sixth seal*; but in Rev. xi. 18 the day of wrath is said to be arrived at *the commencement of the seventh trumpet*: therefore, since the close of the sixth seal and the commencement of the seventh trumpet both synchronise with the day of wrath, they must synchronise with each other; and it follows, that the sixth seal precedes the seventh trumpet, instead of being parallel with it.—Such is Mr. Frere's argument, when reduced to the syllogistic form; and I have no fault to find with the conclusion, if the premises be correct. But, sir, there is a mistake in the premises. In Rev. vi. 17 is expressed, not the coming of the day of wrath, but the tardy and unwilling conviction of the kings and

\* Frere's Combined View of Prophecy p. 62. 2d edition.

nobles and inhabitants of the earth that the day of wrath is come, from their having already experienced the effects of the Divine wrath in the awful judgments of the sixth seal, described in the preceding verses. This conviction is for a long time resisted, but at length the increasing displays of the Divine wrath force it upon the minds of the highest potentates of the earth, and compel them to use the words put into their mouths in this passage. On the contrary, in Rev. xi. 18, is expressed the thanksgiving of the church in heaven that the day of wrath is come, before any of the judgments of that period are actually inflicted. The preceding argument of Mr. Frere, is, therefore, founded on the palpable mistake of assigning the same date in time to the discernment by the church in heaven of the arrival of the day of wrath, and to the slow unwilling conviction of the wicked upon earth that this awful period is come.

I cannot follow Mr. Frere through his remaining observations on my theory of the vials. He denies that the events of the last twenty-three years are to be considered as a continuation of the earthquake which took place at the French Revolution. He admits that Revolution to have been a symbolical earthquake; but thinks that it terminated on the 10th August, 1792, and that the events subsequent to that time are not of a nature to be represented by the symbol of an earthquake. It seems only necessary for me to state this notion of Mr. Frere, and to remark, in answer to it, that even those persons who have spoken of the condition of Europe since the French Revolution, without a reference to prophecy, have not uncommonly described it in the figurative language of its being one continued convulsion of the elements. In his 63d page, Mr. Frere has made use of an *arithmetical argument*, against my arrangement of the vials, which I do not understand.

In another place he charges upon my system the effect of blending together the different periods of the Apocalypse, "whereby it is deprived of all its authority and evidence." He alleges, "that there is a want of character and feature in my system," and that its tendency is to render the "Apocalypse so fusile, as to run into any mould and take any shape the ingenuity of the commentator may devise."

These observations, though abundantly severe, have nothing in them of an argumentative nature; I therefore do not feel myself called upon to answer them.

I shall conclude by assuring Mr. Frere, that though, in my humble opinion, his arrangement of the Apocalypse is erroneous, yet I shall endeavour to divest myself of all prejudice in examining his objections to my own system. But I must add, that all the leading points of my scheme were subjected to a severe scrutiny in my own mind, before I adopted them. Indeed, I should not have presumed to offer to the public my first crude and ill-digested thoughts upon such a subject as the Divine word of prophecy. I am, &c.

WM. CUNINGHAME.

P. S.—In my paper on the vials, and likewise my work on the Apocalypse. I advanced an opinion contrary to the sentiments of almost every modern interpreter—that the eighth form of government of the Bestial empire (see Rev. xvii. 8, and 11) was still future. I yet adhere to this opinion; and indeed recent events confirm me in it more and more. But it now seems probable that I entirely erred in supposing that Bonaparte was to be the instrument of fulfilling this part of the prophecy, contained in Rev. xvii. His power seems at length to be brought to an end. My error in this respect does not, however, affect the accuracy of



the opinion, that, before the destruction of the Roman empire, the Roman imperial dignities are to be revived; nor does the mistake alluded to interfere with my scheme of Apocalyptic synchronisms, or my general system of interpretation.

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To the Editor of the Christian Observer.

I SHOULD not have thought it worth my while to take any further notice of an attempt to vindicate Mr. Penn's extraordinary view of the prophecy of Gog and Magog, which has been made by your correspondent M. J. A., if that correspondent had not been pleased grossly to misrepresent me in your Number for June last, p. 365. He asserts, that the whole of what I have said relative to the pretended descent of the Scythians from Magog, amounts to this:—"That Josephus was not to be believed, when he affirmed the Scythians to have been the descendants of Magog; but that *he* (the Inquirer) was, when he affirmed the contrary."

In making this assertion, if M. J. A. believed himself to be speaking the truth, he can very little have attended to what I wrote on the subject.

He represents me as rebutting a *mere affirmation* of Josephus, by another *mere affirmation* of my own; and is thus pleased to fasten upon me an absurdity, which is altogether of his own excogitation.

Josephus does indeed make a *mere assertion*, that the Scythians (as he acknowledges that people to have called themselves) were the children of Magog; but did *I* repel this *simple assertion* by another *simple assertion* to the contrary; and did *I* require your readers to prefer my *bare affirmation* to his *bare affirmation*, as M. J. A. thinks it expedient to represent the matter? Nothing of the kind. On the contrary, I said, that, if we believed Josephus, we must believe Christ. Observ. No. 164.

him on his *bare assertion*, without a shadow of historical proof; whereas there was yet extant a variety of historical facts and documents, which absolutely demonstrated that the Scythians were *not* descended from Magog, but from an entirely different patriarch. So far, in short, from requiring the reader to take my *bare affirmation* in preference to that of Josephus, I distinctly stated, that the *affirmation* of Josephus was capable of being easily overthrown by a *direct reference to historical documents*. These, indeed, I did not bring forward, because they were not calculated for your publication—a matter which I distinctly stated: but I never either have opposed, or thought of opposing, my *bare affirmation* to the *bare affirmation* of Josephus.

So much for my *affirmation*. In return, I should be glad to hear some account of one hazarded by M. J. A. He says (p. 366,) that ἡ γενεὰ αὐτῆς may surely be rendered *that same generation*. I have always been taught to understand, that ὁ αὐτός, not ὁ οὗτός, is the Greek phrase which denotes *the same*. Your correspondent, however, asserts, that such is the import of ἡ αὐτῆς, which every school-boy knows to be the feminine of ὁ ὁὗτός. If he will *prove* his assertion by a reference to any Greek author, I shall be happy to attend to it: at present I can only say, that I am not *aware* of ὁ οὗτός ever bearing such a sense.

AN INQUIRER.

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To the Editor of the Christian Observer.

I RESUME my examination of part of the third chapter of Dr. Marsh's Comparative View of the Churches of England and Rome (see p. 227,) under a strong impression of the danger which attends a high and well-founded reputation for argumentative powers and logical dexterity.

Dr. Marsh, I cannot help think-

ing, would never have brought forward so new, so erroneous, and so dangerous a doctrine upon the momentous subject of justification, if he had not confided in his controversial eminence; if he had not wished to surpass all his predecessors and confederates, as well as to overwhelm his antagonists, by some unexpected stroke of argumentation, some unexplored and surprising train of reasoning.

Justification, as explained in the 11th, 12th, and 13th Articles of our Church, is the subject which Dr. Marsh proposes to consider, and, rightly dividing the truth, to draw from them the full view which our church entertains of this most essential point in religion,—a view distinguished from the tenets of the church of Rome, on the one hand, and from a *fatal error of certain Protestants*, on the other.

To follow him through the whole chain of his arguments, and to unravel the certainly ingenious sophistry of his fictitious controversialist on the Papal side, would be tedious to your readers, and irrelevant to my present purpose. His capital argument is obviously, and by his own express declaration, the *distinction between justifying and lively faith*. He says, "According to the tenets of our church, justifying faith neither is, nor can be, lively faith."

*By this distinction* our Articles are to be delivered from their approaching contact with their abhorred rivals, the decrees of the Council of Trent: *By this distinction* the hitherto foiled defender of the Church of England is to quash the triumphant boast of his subtle antagonist: *By this distinction* "the numerous inconsistencies and contradictions, in which the doctrine of justification has within these few years been involved," are to be entirely done away; and that doctrine, by these means of course, established upon principles sound and invariable, and rendered capable of

producing the most salutary effects.

Such are the happy results which Dr. Marsh appears to expect from this his new hypothesis, from this at least unusual inference, which he professes to derive from the authentic representations of the doctrines of our church.

It becomes, then, my business to inquire into the proofs and authorities for this distinction.

1st, I look for this distinction in Scripture, and find no traces of it. There is but one sound, profitable faith acknowledged there, viz. that which "purifies the heart," and "works by love." All other faith is reckoned dead, vain, and useless. "Being justified by faith," we are said to "have peace with God;" and if justifying faith thus produces peace with God, it gives surely no mean evidence of its *vitality*.

"Life and peace," in Scripture, go hand in hand, and constitute together "the spiritual mind." As there is "one baptism, one Lord," so there is "*one faith*,"—the instrumental cause by which the merits of Christ's death are applied to the believer for his justification and salvation.

2dly, I have recourse to the Articles; and I there only find (in the 11th) a high commendation of the doctrine of *justification by faith only*, as most wholesome and very full of comfort, and a reference to the Homily of Justification, which is universally allowed to be the Homily of Salvation.

3dly, To that Homily, then, I would apply: before its tribunal we are carried: by its test and standard we must be tried, and by its decision we must abide. I would earnestly entreat Dr. Marsh to peruse the three parts of this Homily carefully, without prejudice, with serious prayer for enlightening grace, and with an humble willingness to submit as a faithful son to his mother church; and he would, I think, rise up, delivered from



this vain fancy, which seems to have bewildered his judgment, and established in those principles in which the fathers and martyrs of our church lived and died. In several passages of the First Part the epithets *true* and *lively* are expressly applied to that *faith which justifies*. The following may serve as an instance.

"These three things must go together in our justification—upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice; and upon our part, *true and lively faith* in the merits of Jesus Christ: which yet is not ours, but by God's working in us. St. Paul declareth nothing on the part of man concerning his justification, but only a *true and lively faith*."

I will, however, select one sentence, out of the whole series of arguments all tending to the same point, which seems to have been written in prophetic anticipation of the Professor and his distinction.

After reciting from the ancient Fathers the cloud of witnesses to the truth "that we be justified by faith only, freely, and without works," we read (p. 21, Oxford edition:)—"Nevertheless, this sentence, *that we be justified by faith only*, is not so meant of them that the said justifying faith is *alone* in man, *without* true repentance, hope, charity, and the fear of God, *at any time and season*."—And of subsequent works the Homily speaks *distinctly* in the next sentence:—"Nor, when they say that we should be justified freely, do they mean that we should *or* might *afterward* be idle, and that nothing should be required on our part *afterward*."

Is it not, then, in the very teeth of this most authentic record of our church—for such the particular Homily on Salvation may be said to be, as it has not merely the general sanction given to itself in common with its colleagues by the 35th Article, but the especial recommendation of

the 11th Article;—is it not in the very teeth of this most authentic record; in defiance, however unintentional, of the confederate piety and the collected wisdom of our reformers; that Dr. Marsh advances his *distinction between justifying and lively faith*? And does not his positive assertion, that it is an absolutely essential constituent of the tenets of our Church, rather argue too slender an acquaintance with those tenets; or, to speak more in the spirit of Christian charity, rather confirm the observation, universally applicable, that the mist of prejudice *may* cloud the keenest sight, and make us "put darkness for light, and light for darkness?"

4thly. To adduce at length the authorities, which abound in number, and are each of the highest respectability and weight, among the chief pillars of our church, would be now as impertinent, as it would be in a pleader, after having stated the plain and direct words of an Act of Parliament, to occupy the time of the judge and the jury with the precedents and judgments that have been built upon it. I cannot, however, help referring Dr. Marsh to King Edward's Catechism, to Noel's Catechism, and to Bishop Jewell's Apology; which were, according to Bishop Randolph, the first, published by the Royal authority, and the two latter publicly received and allowed by our church. He will there find no distinction insisted upon, except between a *lively* and a *dead* faith. It is *lively* faith, which in their view is the mean of justification. Unless it be lively, they affirm it cannot be true; and surely it must be *true* in order to be *justifying* faith. —Vide Bishop Randolph's Encheiridion, vol. i.; King Edward's Catechism, pp. 42—44; Bishop Jewell's Apology, pp. 224—226; and vol. ii. Noel's Catechism, 74—76, et alias.

If he requires a Calvinistic interpreter, let him consult Hooker's Discourse on justification, Oxford edi-

tion, vol. iii. ; if an Arminian, Burnet on the 11th Article ; and he will find both agreeing in the disclaimer of any faith, as available unto justification, which is not *lively*.

Even Bishop Bull, from whom perhaps, Dr. Marsh would expect support, and to whose general views I would not give an unqualified assent, bears a decisive testimony on the opposite side, with the whole weight, not only of his own opinion, but of his extensive learning. Vide Harmonia Apostolica, chap. vi. §. 2.

Quotquot sunt Ecclesiarum Reformatarum Theologi (pauculis forsan è rigidioribus Lutheranis exceptis vel eo nomine indignis, qui in Reformatorum albo recenseantur) ii omnes consentientibus suffragiis agnoscunt fidem vivam, non mortuam, fidem, quæ conjuncta sibi habet bona opera, imò, quæ sine bonis operibus nec est nec esse potest, fidem illam esse veram et *justificantem*.

Chap. xviii. §. 8. Atqui hic statuentum omnino est ad primam justificationem opera tantum interna fidei, pœnitentiæ, spei, charitatis, &c. esse absolutè necessaria, cætera verò externa opera, quæ, in factis exteris conspiciuntur, signa tantum esse fructusque pietatis internæ et justificationi posteriora, eâque demum lege præstanda, si non desit oportunitas.

If Dr. Marsh is impatient of antiquity, and wishes for more modern light, let him look to Dr. Waterland, esteemed in his time, and by many since, as the champion of orthodoxy, and he will meet with an express declaration, that "faith, as the instrument of justification, is nothing worth, (i. e. does not justify) if it be not a *vital* and operative principle."

Let him look to Bishop Horsley, confessedly pre-eminent amongst our contemporary theologians for the soundness of his views, the vigour of his understanding, and the depth of his learning, and he will find him, in

the Charge published by the Society for promoting Christian Knowledge, defining justifying faith to be "the *first* principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual *life* depends." And again, in the conclusion of his last Charge, which well deserves to be placed side by side with the other in the catalogue of our venerable Society, defining "*good works*" to be "the *necessary* fruits of that faith which justifies, and the symptoms of the believer's sanctification."

Some little difference is surely observable between these definitions, and that lifeless inoperative faith, to which Dr. Marsh assigns the office of instrumental justification. Indeed, so unanimous is the opposition which his opinion meets with in all the eminent writers of our Church, in every age, that it must, we believe, be content to rest upon his own *ipse dixit*, unless the Lady Margaret's Professor of Divinity will condescend to avail himself of the ingenious and able, but rather suspicious and ill-omened, support afforded to him by the noted Mr. Taylor of Norwich, with whose statement in this point he appears singularly to coincide and agree.—Vide Taylor's Key, pp. 100, 101.

(To be continued.)

#### FAMILY SERMONS. No. LXXX.

Heb. x. 26. — *If any man draw back, my soul shall have no pleasure in him.\**

PRIDE is the great cause of our departing from God. As the Wise

\* The following Sermon is an abridgment of the Eighth Homily of the first Book, entitled, "A Sermon, how dangerous a thing it is to fall from God." In this abridgment, though the style be somewhat modernised, no liberty whatever has been taken with the authoritative sentiments of our Church. These remain wholly untouched.



Man instructs us, it is "the beginning of sin."\* And if we thus depart from God, he will also depart from us. While we continue to indulge pride and sin, in vain shall we hope by the most costly sacrifices to regain his favour, or induce his return.

Some depart from God by worshipping idols, as Israel and Judah did; others, by a want of faith and confidence in him, as those in Isaiah's time, who placed their trust in the horses and chariots of Egypt, and put no confidence in the God of Israel; and others, by neglecting the commands of God respecting the exercise of cordial love to our neighbour. In short, all who hearken not to the word of God, "but walk in the counsel and in the imagination of their evil hearts, go backward and not forward."† For he, whose heart and life are framed according to God's word, and devoted to his service; who meditates in his law day and night, and exercises himself in his commandments, is truly turned to God. On the other hand, the man who is occupied with lying vanities, or has his mind engrossed with this world's business or gain, and his affections set on this world's wealth or honour, is turned from God. He may do many things which appear to be religious, and which may seem in his own eyes, and those of others, to do more honour to God than this inward love of his word and devotion to his service; yet if these be wanting, his other doings are nothing worth; he is plainly turned from God.

This is illustrated by the case of Saul. He was commanded to destroy the Amalekites, with their goods and cattle; but moved partly by pity, and partly by a desire to make a splendid sacrifice to God, he saved Agag the king, and the best of the cattle. With this conduct God was so much displeased, that it repented him that he had made Saul king. And when Saul endeavoured to excuse his con-

duct to Samuel, pleading his fear of the people, and his intention to honour God by a sacrifice, Samuel condemned all such religious services as are inconsistent with obedience to God's word: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Such examples prove, that as we forsake God, so will he forsake us. And to be properly impressed with the dreadful consequences of such a state, we need only consider the threatenings of the word of God, which are sufficient to cause the stoutest heart to tremble.

The displeasure of God is commonly expressed in Scripture by either shewing us his fearful countenance, or hiding his face from us. By the former is signified his visible judgments, which plainly manifest his wrath—as the sword, famine, or pestilence. But by hiding his face, much more is intended: it implies that he forsakes us, and gives us over. This he does, by withdrawing from us his word, the right doctrine of Christ, and his gracious influence and aid, and leaving us to our own wisdom, will, and strength. For as God has shewed, to all who truly believe his Gospel, his face of mercy in Jesus Christ, which doth so enlighten their hearts, that, if they view it aright, they are transformed into his image, made partakers of heavenly light, and of his Holy Spirit, and fashioned to him in all goodness; so if they should afterwards be negligent, or unthankful, and should not order their lives according to the example and doctrine of Christ, he will take from them his kingdom; that is, his holy word, whereby he should reign over them, because they bring not forth the fruit which he expected from them.

\* Eccles. x. 13.

† Jerem. vii. 24.

But God is so merciful and long-suffering, that he does not execute his wrath suddenly upon us; but, when we begin to decline from his word and ways, he sends his messengers, the true preachers of his word, to admonish us of our duty: that as he, for the great love he bore to us, gave his own Son to die, that we might be delivered from death and restored to life, and might dwell with him for ever, and be partakers of his glory; so we should lead a godly life, as becomes his children. And if we shall still continue disobedient to his word and will, not knowing, loving, nor fearing God, nor placing our reliance on him, and being guilty of all manner of sins to our neighbour, then he threatens us with terrible threatenings, swearing in his wrath that we shall never enter into his rest,—that is, the kingdom of heaven.

Now, if neither these gracious warnings nor these awful threatenings have their due effect upon us, then will God pour out his anger upon us, and take from us his aid and protection. Thus, as the Evangelical Prophet teaches us, did God deal with his chosen people. He had placed them as a vineyard in a fruitful field, which he fenced, and planted with the choicest vine, building a tower and a wine-press in the midst of it; and when he looked that it should bring forth grapes, it brought forth wild grapes. "And now I will tell you," saith God, "what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged, but there shall come up briers and thorns upon it: I will also command the clouds that they rain no rain upon it." Thus are we taught, that if we, who are now the chosen vineyard of God, bring not forth good grapes (good works, pleasant in his sight,) but rather sour

grapes (evil works,) then will he take away all our defence, and suffer all manner of evil to light upon us. And if these judgments produce no effect, then will he let us lie waste, he will give us over, and turn away from us; he will dig no more about us, but suffer us to bring forth such fruit as we will, brambles, briers, and thorns (all vice and wickedness,) until they shall entirely overgrow and destroy us.

But worldly and carnal men are not sensible of the great wrath of God in being thus left to themselves. On the contrary, they regard it as a great privilege, and they live as if their carnal liberty were the liberty of the Gospel. But God forbid that we should desire such liberty! For, however God may suffer the wicked to have their pleasure in this world, yet the end of an ungodly life is everlasting destruction. The murmuring Israelites had what they longed for: they had quails till they were weary of them: but even while the meat was yet in their mouths, the wrath of the Lord was kindled, and he smote them with a great plague. So, if we live ungodly, and God suffers us to follow our own will and our own delight, without correction, it is because he is utterly displeased with us: and although it may be long ere he strike, yet when he once strikes, it may be for ever. So that when he does not correct and chasten us, but suffers us to run headlong into all ungodliness and worldly pleasure, it is a dreadful token that he no longer loves or cares for us, but hath given us over to ourselves.

If a man prunes his vines, digs about them, and manures them, it is a proof he sees in them some signs of fruitfulness; but when he ceases to bestow cost and labour upon them, it is a sign that he expects no good from them. The father, also, who loves his child, corrects him when he does amiss; but if he leaves the child to his own waywardness, it is a sign



that he intends to disinherit him, and cast him off. Nothing, therefore, should so afflict and alarm us, when we know that we have grievously offended God and are living in sin, as to perceive that God smites us not, but quietly suffers us to remain in the course of sin in which we delight. Then it is high time to cry out, "Cast me not away from thy presence—Take not thy Holy Spirit from me—Hide not thy face from me, lest I be like unto them that go down into the pit." Let us, then, be stirred up, by a view of their danger from whom God turns his face, to cry unto God with our whole heart, that we may not be brought into that state—a state of inexpressible and inconceivable misery; in which we lie under the wrath of God; are forsaken of him; deprived of the grace of his Holy Spirit, the source of all goodness; and fit only for the condemnation of hell.

The passages of Scripture already quoted sufficiently shew, that God will forsake his unfruitful vineyard, and punish its unfruitfulness. He will not cultivate it, and he will command the clouds that they shall not rain upon it. To use an expression of St. Paul, he will neither plant it nor water it. That is, he will take away his holy word from such as be faithless and disobedient, so that they shall no longer be of his kingdom: they shall be no longer governed by his Holy Spirit: they shall be deprived of the grace and benefits they enjoyed, and might have continued to enjoy, through Christ: they shall be deprived also of the heavenly life and light which they had in Christ, whilst they abode in him: they shall be, as they once were, as men without God in this world, or in a state still worse than before: they shall be given into the power of the devil, who beareth rule in all those who are rejected of God, in all the children of disobedience and unbelief.

Let us then beware, lest, rejecting the word of God, by which we obtain and retain true faith in God, we be at length cast off so as to become the children of unbelief. Of these there are two descriptions, very opposite to each other, yet both very far from returning to God. One description, comparing their own sinful lives with the righteousness of God's law, cannot be persuaded in their hearts that God can or will take them again into his favour. The other, hearing the large promises of God's mercy, and viewing them not aright, make them larger than God intended them to be: they trust, that, though they should continue to live in sin, yet that God, at the end of life, will shew them his mercy and cause them to return to him. Now though both these sorts of men are in a state of condemnation, yet God, who willeth not the death of the wicked, hath shewn how both, if they take heed in time, may yet escape.

The first class are so far right in dreading the justice of God in punishing sinners, and in despairing as to any hope in themselves. But, then, they ought to know and believe, that the mercy of God is the appointed remedy for such despair, not only in their case, but in that of all who are truly penitent, and who lay hold on that mercy. Such shall doubtless obtain mercy and salvation of the Lord, whatever may have been their sins in time past. "If the wicked turn from his sin, and do that which is lawful and right, none of his sins shall be mentioned unto him; he shall surely live, he shall not die."

The second class should be as ready to believe the Law as the Gospel, the threatenings as the promises of God; as well that there is a hell and everlasting fire, as a heaven and everlasting joy; as well that damnation is threatened to evil-doers, as salvation to the faithful in word and deed. They should believe that God is true

in the one as well as in the other. Those who continue in sin ought to reflect, that the promises of the Gospel belong not to them while in that state, but only the Law, and those passages of Scripture which contain the wrath and indignation and threatenings of God. These should convince them, that as they continue to presume on the mercy of God, and to live wickedly, so will God more and more withdraw his mercy from them, and that he may at length be so provoked as to destroy them suddenly. While they are saying, "Peace and safety, then sudden destruction cometh upon them, and they shall not escape."

Let us, then, beware of such impious boldness in sin. For God, who promises mercy, even at the eleventh hour, to the truly penitent, hath not promised to the presumptuous sinner, either that he shall have long life, or that he shall have true repentance at the last. And he has made

the hour of every man's death uncertain, for this purpose, that he might not place his hope on a death-bed repentance, and in the mean time continue daringly to insult God by an ungodly life.

Let us then follow the counsel of the Wise Man: let us make no delay in turning to the Lord, no not even for a day; for suddenly shall his wrath descend, and in the time of vengeance he will destroy the wicked. Let us, therefore, turn to God betimes, praying him to forgive us our sins and receive us graciously. And if we turn to him with a truly humble and penitent heart, he will receive us to his favour and grace, for his holy Name's sake, for his promise sake, for his truth and mercy's sake, promised to all the faithful followers of Jesus Christ: to whom, the only Saviour of the world, with the Father and the Holy Ghost, be all honour, glory, and power, world without end. Amen.

### MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM that neglected female, who some time since\* applied to you with success to make my complaint known to the public. You know sir, that patience is one of those characteristic graces by which our family is distinguished: and I am happy in informing you, that that patience has long been supported by the encouraging assurance that my complaint, already made, has not been made in vain.

I concluded my former address with an intimation, that at some subsequent period I would specify my particular grievances: but it affords me no small gratification, that, instead of the language of unqualified complaint, I may now address you in

\* Christian Observer, Vol. xi. 771.

terms at least savouring of those of congratulation and hope. Nor, indeed, should it excite any surprise, that, as one part of our family is brought into notice and challenges regard, every other member of it should receive a proportionate tribute of esteem: as my grandfather, the Bible, becomes daily more known, it is but reasonable to conclude that our mother, the Church of England, should be more truly valued: and I am well convinced, sir, that as our mother is esteemed, a due proportion of regard will be paid to us, who are her daughters, the Liturgy, the Articles, and the Homilies.

As many of the objections made to my resuming my former importance in my mother's family have



since my last address quite worn themselves out, I shall only specify two or three heads of complaint, and pass on to those more animating topics I have already alluded to.

It was first objected to my re-appearance, that I was unfit for modern society, on account of the old-fashioned character of my language; that it was so antiquated and obsolete, as to be unintelligible to the poor. But do not all our family speak the same language? What difference is there between my grandfather's language and mine? Do not my two sisters prove that the same mother was the common parent of us all, by the striking similarity of our sentiments and conversation? Indeed, the same lips taught us one speech. And is it not something singular, that the same objections should not be made to the rest of our family? But it is notorious, that every excess of encomium is lavished on the beauty and simplicity of their language; and that whosoever should drop the least hint of altering their phraseology, would be considered as my mother's decided foe. And may I also plead the fact, that, since I have been again recommended to public notice, I have been peculiarly acceptable to the poor; and that, not only on account of the heavenly subjects of my conversation, but also of the simple and intelligible language in which these subjects have been expressed?\*

It is also objected to me, that my re-appearance is unnecessary, for that my *sentiments* are become obsolete as well as my *language*. But is it not declared that I preach "a godly and wholesome doctrine?" Surely, sir, the doctrines of the Bible, the Liturgy, and Articles, have not changed with the times: and if *their* sentiments are not avowedly obsolete, why

then should mine be so, since mine are the same as theirs? How many are deceived by a vain confidence in a name! How many profess to believe the Bible, who know nothing of its doctrines, and pay no regard to its precepts! How many repeat the Liturgy, without understanding or relishing its heavenly petitions! How many subscribe the Articles, who at least do not understand the doctrines they set forth! And can it be wondered at, that such should esteem me to be obsolete? And in such cases it is too much to be feared that real piety is obsolete also, and every branch of my family is suffering under the pressure of blind attachment or unmeaning prejudice.

Another objection to my re-admission to popular regard is, that my sentiments are "*methodistical*."† You may well suppose, sir, that I cannot have occupied every station, from the archiepiscopal library to the second-hand book stall, for so many years, without having heard the word "*Methodism*" in all its diversity of signification. I could unfold many a tale of which you have little idea, concerning scenes that have passed while I have stood undusted and unobserved in the library, either among the obsolete folios on the lower, or the equally obsolete duodecimos on the upper shelf; of fears, alarms, and apprehensions, at the increase of Methodism, and of schemes to resist or subdue it: or of what I have heard from many a casual passenger, who has observed me on the book-stall and again almost instantly disregarded me, exclaiming, "Homilies! ah! Methodism, I suppose." But, to return from this digression: where, I would ask, is the consistency of these objectors, in commending those who gave me birth for the

\* See the instances in which the poor have expressed this sentiment in the two Reports of the Prayer-Book and Homily Society.

† This objection to the re-production of the Homilies, has been made more than once in the express terms quoted above.

excellency of their lives and principles, and in objecting to me on account of my disseminating those very principles for which they are commended, and which they taught me to express? Suffer me, sir, to appeal to one or two of those dear friends the fostering guardians of my early youth, for testimonies in my favour. Ridley, in his last "Farewell," before he sealed those doctrines with his blood which he taught me to speak, says, alluding to the blessings then experienced by my mother in the various branches of her family: "It had also holy and wholesome Homilies in commendation of the principal virtues which are commended in Scripture, and likewise other Homilies against the most pernicious and capital vices which use, alas! to reign in this realm of England." Latimer also, while encouraging King Edward to read the Bible, expresses his disapprobation of those who did not shew me due respect. "But how shall he read this Book? as the Homilies are read? Some call them homelies; and indeed so they may be well called, for they are *homely* handled: for though the Priest read them never so well, yet if the parish like them not, there is such talking and babbling in the church, that nothing can be heard: and if the parish be good and the priest naught, he will so hack and chop it, that it were as good for them to be without it for any word that shall be understood: and yet the more pity, that is suffered of your Grace's Bishops in their dioceses unpunished."\* You see, sir, I was dear to those excellent men: and how can it be, that they should be commended who commended me, and that I should be rejected by the very persons who commend them? Have we ceased then, sir, to speak the same language? Or, pray inform me, were those good men Methodists?

O let those who would reject me

\* Second Sermon preached before King Edward.

on account of my Methodism, seriously reflect how high an encomium they pay, unwittingly indeed, to those principles they would condemn. Alas! is it not real piety to which they object, when an equal brand of ignominy is attached to Homilies, Methodism, Calvinism, and Enthusiasm?

But I love not the language of complaint. Let me rather felicitate both you and myself, sir, on the following subjects of congratulation and hope.

And, first, I have had a compliment paid to me in these days which scarcely distinguished those of my youth: a body of men have arisen, who have associated my name with that of my two sisters, and have expressly designated themselves by our joint names as the title by which they are known. This is an honour which my sisters have long thought due to me; and which, I can assure you, sir, they rejoice not a little in seeing conferred on me, as well for their own sakes as for mine: for my eldest sister says, that since I have been suffered to speak, her petitions have been better understood; and my second sister confesses with joy, that my voice is so much in unison with her own, that her definitions of our Grandfather's will are much less questioned than they used to be.

How can I be sufficiently thankful for the various modes which these good friends have adopted of again recommending me to general notice! I told you, sir, in my former address, that my size was much against me, and frequently excluded me from scenes into which my two elder sisters found easy admission on account of their more slim and agreeable persons. But, would you believe it, sir? these kind friends, by a new process, have rendered me admissible into places from which before I had been wholly excluded.\* I have had

\* About 200,000 Homilies in tracts have been circulated since the foundation of the Society.



heretofore a full admission into the Church and the Library, and the lowest scenes I have ever yet visited have been those of the book-shop or stall; but now I am admitted into cottages—even the meanest garrets and night-cellars receive me. But be not distressed at this my apparent degradation: indeed, I consider it as a higher privilege than any to which I have ever yet been admitted, even in the days of my early glory. I have appeared before kings, I have been commended by prelates, I have been consulted by divines; but the most gratifying and affectionate reception I have ever found, has been in these places, so contemptible to the eye of the world. I am especially acceptable to the *poor*, the *humble*, the *unlearned*. I am just after his taste: he can understand me when a sermon has been heard in vain; and when lying on the bed of sickness and death, I have often shed on his drooping spirits the radiance of Divine consolation and hope.

These good friends have not only made me acceptable to the cottages, but they have introduced me into the family circle of middle life;\* and I now make a respectable appearance at the breakfast table, even by the side of my grandfather. Oh sir! what a privilege is this! and how forcibly does it remind me of the happy days of my youth! To see the whole family assembled, with one consent, in the presence of that gracious God, whose past mercies engage their gratitude and are hailed as earnest of mercies yet to come, listening to the words of my grandfather, which I am sometimes permitted to explain, and closing the whole with prayer and praise! These are scenes which light up my dear mother's eyes with heavenly comfort, and give her reason to anticipate the arrival of better days.

\* The first twelve Homilies have been bound in one neat volume, and have been introduced at family prayer.

But do not suppose, that, because I am become admissible to scenes of more private life, I am necessarily degraded from that respectable appearance which I formerly maintained in public. My kind friends have also provided for me most amply in this respect. Through their assistance, I have been presented to the world both in a more correct and a more splendid form than I have ever yet assumed.† Every parish has been invited again to receive me, and many have accepted the invitation; and I anticipate the time with pleasure, when a particular spot shall be assigned me in each church, as well as to all the other branches of our family, and I shall again unite with them in conducting to the instruction and improvement of the people.

I must also add, sir, that through the recommendation of these friends I have again been admitted into many pulpits. I must indeed confess, that these favours have usually been conferred on me in country congregations; but if my friends will not relax their efforts in my cause, I do not see why I may not resume my old place before the more polished audience of the town: nay, pardon my presumption, sir, I am not altogether without hope of being again admitted to my yet more dignified station in the cathedral.

Such, sir, have been the more direct benefits I have received. But I should be wanting in gratitude if I did not mention one or two advantages of a more indirect kind which have accrued to me through the medium of the same exertions.

The first of these is, that one of the great Universities of the land is again ushering me into notice under its sanction.‡ This favour it has often conferred on me before,

† A handsome Folio Edition of the Homilies has been published by the Society.

‡ A new edition of the Homilies has just proceeded from the Clarendon press.

and especially about twelve years since : I cannot, however, but believe, that the present renewed instance of attention has been caused by that more extensive knowledge of my claims which the exertions of my kind friends have produced.

Another indirect advantage, which I have received from this celebrity, is, that I have attracted the notice of a certain venerable lady, who for the last century has professed to promote Christian Knowledge, more especially among those who are attached to our family. Could you suppose it possible, sir, that this venerable matron, professing the most devoted attachment to my mother, should have, till lately, wholly excluded me from her notice ? Is it not singular, that I should be the only one of our family thus contemptuously rejected by one whose long and loud professions of attachment to our house I believe, after all, to be sincere ? My grandfather, as well as my eldest sister, have received her marked attention. My second sister, indeed, though she had usually appeared in my eldest sister's train, has sometimes been severed from her without any apology or compensation. But you know not how sorely these dear relatives have mourned my entire separation from them ; and this, sir, with but too much reason : for as they were not the exclusive objects of the old lady's regard, she compelled them sometimes to associate with those who were most unworthy substitutes for me. Would that I might hope that she would permit me to supersede that swarm of aliens who have usurped my place in her esteem, by giving me the appearance and the celebrity which others have done ! This would gladden every member of our house.

The last ground, sir, on which I shall felicitate both you and myself is, the general attention which is now paid to me. I challenge attention, nor is that attention denied : indeed,

I enjoy it in a degree of which, sir, neither you, nor my good friends whose aim it is to recommend me to notice, are perhaps fully aware. Many now consult me who never thought of me before, as I am of easy access, and appear in such a variety of forms ; many find me unexpectedly in their company, to whom I was before a stranger ; and many, becoming slightly acquainted with me, are induced to solicit a more intimate fellowship. Only three years have elapsed since I have as it were risen from the tomb of oblivion, and surely what has been already done during that period is no unfavourable earnest of what may yet be done. Let me entreat you, then, to continue to advocate my cause. Look back on the days of my youth, and consider the holy fruits I then produced. Reflect on the blessed harmony which then subsisted in our family, and which the prevailing neglect of me has interrupted and destroyed ; and while you reflect, recommend to your numerous friends the case of

Your still aggrieved, but  
not hopeless servant,  
THE BOOK OF HOMILIES,

To the Editor of the Christian Observer.

My attention has lately been so much occupied by the bad effects of the present universal and most ruinous practice of novel reading, that I take the medium of your excellent miscellany to give my sentiments on the subject, in hopes that they may influence some to consider or to desist from so dangerous an amusement. Novels have been reprobated by the moralist, and ridiculed by the satirist ; but with how little success may be estimated by the increasing numbers both of books and of readers. The small effect, however, of the means employed against them, is greatly owing to the slightness of the reprobation, and the general nature of the ridicule employed. The



mania for novel reading is become so universal, that (so far from disavowing the practice) our ignorance of these productions of the day would almost disqualify us for general conversation. The satirists of this species of composition have, therefore, confined themselves too much to those extravagant, outward effects of romance, which might, indeed, appear, were there no previous notions, no customs of society, and no desire of estimation in the human mind; but the young are so effectually guarded by circumstances from the extravagant display of their feelings, that they are apt to fancy, when they can acquit themselves of such effects, that their line of reading has had no pernicious effects at all. And here the moralist has erred as widely as the satirist, from the same cause: he states only generalities, and reprehends only faults from which novel readers are debarred both by interest and opinion; instead of appealing to the heart and conscience, which would, I am convinced, give a clear verdict in his favour. We may find many plausible arguments to defend a pursuit which we wish not to relinquish; and as it is difficult to point out or to prove any individual instance of their mischievous effects, the novel reader stands undaunted, and even boasts of the pure morality and exalted sentiments inculcated in his favourite publications. But when a direct appeal is made to the human heart, when their fatal effect in enervating the mind is felt to be what is described, the question assumes a different aspect. I appeal, then, to my fair countrywomen themselves for an answer. I appeal to the answer which their own hearts will make, when I state it, not as a question of argument, but of experience; not to shew the ingenuity of their defence, but the truth of their confessions. I would ask, then, what moral sentiment has been strengthened, what duty better performed, what

object of their life has been favourably influenced, by these productions? On the contrary, have not even those finer sensibilities, which yet linger in fallen humanity, been perverted from their moral tendency; and, by a polluting and mortifying process, changed to that selfish and morbid irritability of character so agonizing to the possessor, so intolerable to those around him? Were I called upon to name at once the most fruitful source both of individual and national vice, and the most convincing evidence of both, I should name novels, as at once cause and effect. Nor is it merely the immoral and irreligious romance I would stigmatize—these soon procure their own condemnation;—but it is the attempt to pourtray common life, which preserves the likeness, but divests it of all its sorrows, or, rather, of all that dull mediocrity so disgusting to the young, instead of which they would willingly encounter all the elegant distress and interesting misfortunes of the heroine. It is this continual feeding of the imagination in which the great danger of novels consists; for thousands have fallen, or been rendered miserable through life, from the silent, unsuspected influence of a raised imagination and perverted affections, for one whose understanding has been convinced by the most ingenious sophistry. The imagination, once deceived, becomes itself the deceiver; and instead of embellishing life, as it is falsely represented to do, it heightens only imaginary and unattainable enjoyments, and transforms life itself into a dream, the realities of which are all made painful and disgusting, from our false expectations and erroneous notions of happiness. By feeding continually this craving imagination, novels become a constant, solitary source of enjoyment,—a private dissipation, which in some measure supplies that vacuum in the mind and heart which the deadness of all the better faculties

and feelings occasions. They pre-occupy the mind, and provide a substitute for that internal peace and enjoyment which arises from a true knowledge of ourselves and of the world, and give us, instead, a fictitious acquaintance with both. Virtue, religion itself, becomes a mere play of the imagination, influencing neither the heart nor conduct. I have seldom known or heard of persons with a strong imagination wholly sceptical in religion; but yet are they rarely, if ever, deeply influenced by its doctrines and precepts. The imagination, accustomed to act, substitutes itself, and its vain schemes, for sober experience and practical duty; and religious impressions either rest there, or painful will be the realities and the mental distresses which must dislodge such a guest. An eminent philosophical writer ascribes to works of fiction the power of exciting talents in early youth, which in after-life ripen into all the higher powers of the understanding: but this supposes our nature to be one which extracts all the good from every thing, and leaves the dross behind. That exciting strongly so dangerous a faculty as imagination, is neither favourable to human happiness nor virtue, may be proved from the examples of those poets, and of those females, who are most under its influence; and even the illustration of his own remarks which this writer adopts, is fortunately a most forcible confutation of his theory. The emotions of admiration which Sir Joshua Reynolds might be expected to feel on first beholding the Vatican, he both imagines himself, and enforces by a quotation from the poet. But here the philosopher has been equally fanciful with the poet; as, from Sir Joshua's own testimony, we know that his preconceived notions, that is, imagination, having exercised itself previously upon these great works, his first emotions were those of extreme dis-

appointment. This material difference between his own statement and the reality is noticed in a note; but it is added, that still the fact was even more favourable than the fiction to the argument, viz. that the higher the cultivation of the intellectual powers, the higher our enjoyment from the fairest works of nature and of art. I agree entirely in this; but cannot allow it to apply in the case described, as Sir Joshua's sentiments did not change from the improvement of his taste; but, merely as his former pre-conceived notions wore away, he became sensible of the excellence of what he beheld. His taste might, and no doubt did improve, but not so rapidly as the philosopher supposes, as he mentions his own disappointment, on seeing his earlier works, to find how little time and an improved taste had done. To the philosopher and man of science, whose ruling pursuit is fame, the use of imagination, which the work alluded to prescribed, may be agreeable, and can hardly be hurtful, as a relaxation from severe study; as an amusement, not an object. But with the bulk of mankind it is far otherwise. To them, imagination becomes their ruling object; it increases that tendency of the mind to look forward, to forecast its own lot, and so to provide for its own continual disappointment and misery. It is this very tendency of the human heart to expect and to embellish the future, which makes us receive all the blessings of life with the coldness of ingratitude: the understanding reluctantly assents, while the heart inwardly repines under its own disappointed expectations. It is not till a deep sense of our total unworthiness, till the heart truly utters "behold I am vile," that the bounties and long-suffering of God are truly felt and acknowledged. The book, therefore, or the preacher, which first attempts to convince us of this, acts upon



the truest principles of philosophy, and touches the true strings of the human heart. The pleasing retrospections of memory, enlivened and endowed by mental associations, and divested by time of all those painful little casualties or feelings which perhaps at the moment took much from that pleasure which we now feel, and which the degree of melancholy excited by reflecting on the past refines and exalts, is an enjoyment which I deem as salutary as pleasing. But it cannot, surely, be compared with the pleasures of imagination, whose province it is to forecast and combine ideal expectations with apparent realities; to divest the future of all those pangs which yet we must endure when we pass through this future. That power, therefore, of forgetting what is painful, which in memory constitutes our principal enjoyment, in imagination becomes the source of all our misery. But whilst the philosopher, the poet, and even the moralist, call us to the exercise of imagination, they seem to conceive it to be wholly employed on the external works of nature; to exercise itself in composing ideal landscapes; and the human mind to be a mere magic-lantern, through which those beautiful pictures are to pass. This might be the case, were any one power of the understanding unconnected with those of the heart; but the imagination is so peculiarly blended with the heart and affections, that its illusions are powerfully, if not indelibly, transmitted and fixed there. And is it possible, that a vain and selfish creature like man, can so abstract his wishes and affections from himself, his own worldly wishes and anticipations, that he can contemplate those scenes as mere ornaments, those expectations as wholly visionary, which his fancy presents to him? Does he not, on the contrary, so identify himself with every imagination, that his hopes are too

extravagant to repeat; and his disappointments, however bitter to himself, yet he knows would appear almost insane to others. If Dr. Johnson could confess, that were his waking reveries told, they would appear little short of the extravagances of Don Quixote, what must be the influence of imagination upon undisciplined minds, equally freed from the restraints of high principle, and of necessity, which often proves a good guardian when better motives are wanting? But the truth is, we are not so constituted as to be unaffected with any, even the simplest, influence; and however the contrary may be contended for in argument, the heart contradicts the doctrine. We cannot, nor would it be desirable that we should, read continually a display of human passions and feelings, and remain wholly exempt from their contagion: no; we cannot view the war of passion with the cold and critic eye of an artist, who views the dying agonies of his fallen men only to imitate them on canvas with nicer skill. Let not the analyzer of human passions and vices imagine that he can rise uncontaminated from the contemplation: and if he could, would it not only prove that the frequent critical dissection had destroyed in himself every good, every sympathizing feeling? The whole of this universal mania for novels, has not yet fully developed itself. Wait till another generation rises, formed by the novel readers of the day, and the standard of morals will then be perceived decidedly to have fallen. At present, the good principles once instilled, in some degree yet influence, and are yet appealed to, in conduct and morals. But the standard is rapidly falling in the female world, and the value for mere talents rises in proportion as the solid respect for virtue declines. May we not even ascribe to the influence of those baneful productions the present degraded state of our stage, itself a

species, and perhaps the worst species, of novels? But here is seen the effect of the constant and undue cultivation of imagination. The continual excitement it requires, gradually renders tasteless even its own better productions; and the enervated judgment and palled affections sink in the intellectual as in the moral scale; and pantomime and buffoonery succeed, while true genius is neglected or condemned. Does not the same spirit pervade and lower even the first poets of the age; poets whose genius might have sustained a loftier flight, and introduced a higher taste into their country? Are not their purest productions mere love-tales, mere delineations of nature, holding no rank, diffusing no influence in the moral world?

I can make no concession in favour even of what are called good novels: indeed, I only consider them as so much the more injurious. The foundation of the building is radically wrong, and the superstructure and ornaments are of little consequence. I think, therefore, with regret, of those illustrious writers, who have added to the respectability of other names what they have taken from their own, by enlisting under the degrading banners of the Porters and Owensons of the day. They have sanctioned by their talents and example a species of writing, which must have fallen into contempt from its own weakness, and ridicule might then have been more efficaciously applied; but vice and folly become bold, when genius and virtue deign to become their leaders. The last age in France was characterised by the number of profligate novels, and behold the consequences in the total corruption of the present. I do not in general say, however, that those at present read in Britain come exactly under that description; yet I maintain they lead directly to it, by substituting imagination for the qualities of the heart, and show and sentiment for the social and domestic

affections. Imagination, and all the passions which necessarily follow in her train, require the continual stimulus of novelty, and of a stronger excitement, which will be administered in due time, as the public taste calls for or is able to bear the display of passion: for of what do these productions consist, but of the war of inclination and folly against duty and prudence? And behold their effects in the dissipation, the low tone of public morals, and I will add, in the numerous and disgraceful divorces of the day. Novel reading connects as naturally with dissipation, vice, and want of conduct, as good principles and a sober course of reading with exemplary habits and all the better affections. How is the female mind, in particular, to defend itself against the continual influence of these popular and amusing productions, when they see them the chosen study, the frequent subject of conversation, among those they are accustomed to respect? And if ballads alone are considered as sufficient at once to indicate the taste and influence the conduct of a nation, what must be the effect of such a mass of immorality and folly continually bearing upon young untutored minds and ardent affections?

I have hitherto avoided considering novels in a religious point of view, both because I considered them as so wholly incompatible, that no arguments which were necessary to prove them so in a moral point of view, but must be doubly strong in a religious one; and because I meant to propose religion as the only possible remedy for this wide-spreading evil. This searching principle can alone at once point out and remedy the mischief; for such is the slow and subtle nature of this poison, that it is not till the patient is nearly incurable that any proof can be produced of his illness. The spear of truth can alone discover this tempter in disguise, and shew, that, however specious the prettexts, how small so-



ever the deviation described, the tendency of the whole is injurious, while it endeavours to increase that love of the world which it ought to be the object of all our efforts to subdue, and that we cannot feel interested for the passions of others and our own remain untainted.

I conclude with earnestly warning and entreating my fair countrywomen to consider impartially what I have advanced; to compare it with their own personal experience, and with their observations upon others; and if they cannot disprove my reasoning by experience and by facts, let them for ever exclude from their libraries a silent but powerful engine, which is quietly but surely undermining both their principles and happiness.

I have already, sir, trespassed so largely upon your time and pages, that I unwillingly omit both illustrations and observations, which even this one limited view I have taken of this important subject almost forced upon me. I shall therefore hastily conclude, with fervent wishes for the success and increasing influence of your excellent publication, and of every work whose tendency is, like yours, to promote the only true good of mankind.

A. A.

To the Editor of the Christian Observer.

As my name has been very conspicuously introduced in your review of the Memoirs of the late Mr. John Tweddell; and as an appeal is there made to me on the loss of his valuable manuscript journal and drawings; I beg leave to state, that at different times I have sent his brother (the author of those Memoirs) an account of such particulars as I could recollect, concerning the arrival of Mr. J. Tweddell's effects at Constantinople from Athens, and of their subsequent history. And though you have thought proper to express in very strong language your opinion of the

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inconsistency of those details; I hope to be believed, when I say, that if they are *inconsistent* with the statements of others, those persons may have been acquainted with facts unknown to me; and that if there be any *inconsistency* in my correspondence itself, it has arisen from wishing to furnish even faint and imperfect recollections, on a subject in which the public, and particularly a brother, naturally feel the most lively interest.

The effects of Mr. Tweddell that were sent by our Consul at Athens, were, I suppose, directed officially to his Excellency Spencer Smith, British Minister at the Porte: but before they reached Constantinople, the Earl of Elgin had arrived there, as Ambassador Extraordinary and Plenipotentiary: to him, I presume, they were officially brought, and placed under his orders.

How long they remained at Rodosto, after having been there wrecked, or how long they remained in the ware-rooms of the Chancery at Pera, I know not. Nor do I know how soon his Lordship, in the midst of much public business (for the French army was then in Egypt,) found leisure to attend to them. But, when the trunk and cases were opened, it was observed that the medals had been plundered, and other little gold articles gone, which probably had taken place at their recovery from the shipwreck. The manuscripts and drawings, also, were so much spoiled and defaced by sea-water and mouldiness, that his Lordship employed some gentlemen of his suite, and Mr. Barker the Panoramist (then at Pera,) to dry them in the best manner they could, and to preserve every article, however trifling, of so accomplished a scholar: his Lordship taking charge of them, and waiting for a favourable opportunity to send them to England.

In the absence of Lord Elgin's Secretary of Embassy, and of his other Secretaries employed on dif-

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ferent missions, a great deal of public business, connected with the embassy, devolved on me, so as entirely to occupy my time; and his Lordship generally consulted Mr. Professor Carlyle (then in his suite) on matters of a private or literary nature, and on such as form the subject of this letter. I therefore expressed my belief to Mr. Robert Tweddell, that Mr. Carlyle had assisted Lord Elgin in packing up and transmitting Mr. Tweddell's papers to England; and that *I know* he recommended their being directed and consigned to Mr. Losh, a merchant at Newcastle or Carlisle, and a friend of Mr. Tweddell's family. I have already sent Mr. Robert Tweddell an enumeration of every part of the effects which I saw; but, after an interval of so many years, I could only state my firm belief that they were sent home in the manner I describe, without being able to vouch for the accuracy or precision of my recollections of the time, or the ship in which they were embarked, or what the trunks contained, as I was not personally engaged in that business.

I must, however, repeat, that I never had reason to suspect, during my residence or acquaintance with Lord Elgin, that any scrap of Mr. Tweddell's journals or drawings had been withheld by him, after a favourable opportunity occurred of transmitting them to his friends: that I well remember to have seen the journal of a Tour in Switzerland (the only manuscript that appeared to have been transcribed with care, as if for publication, by Mr. Tweddell,) but I only saw it for a few minutes, as it was amongst the property which I suppose Mr. Thornton delivered to Lord Elgin undamaged: that I have no recollection of the portfolio of sketches, views, and drawings of costume, said to have been given at the same time to Lord Elgin; and that, consequently, I can say nothing about those views and drawings having been seen in Lord Elgin's possession after the Lord Duncan sailed, except that such an assertion grieves and surprises me by the manner in which it is made.

I am, sir, &c.

PHILIP HUNT.

Bedford, July 7th, 1815.

## REVIEW OF NEW PUBLICATIONS.

*Sermons*, by the late Rev. WALTER BLAKE KIRWAN, Dean of Killala. With a Sketch of his Life. London. Longman. 1814. 8vo. pp. 418.

IF the object of eloquence be persuasion, no man has greater occasion to be eloquent than a preacher of religion. The truth is, that the disputes on this subject have chiefly risen from a confused and inaccurate use of terms. There is a species of eloquence which employs itself, not in convincing men, but in delighting them; which loves to shine, rather than to warm; which, at the best,

studies, not impression, but effect: and this certainly has little place on any serious subject, and the least place on the most serious of all subjects. Such eloquence may be compared to a telescope, the glasses of which should be so curiously cut and frosted and flowered, as entirely to exclude those heavenly objects which it is the sole use of the instrument to make plain to our eyes. But that other and better sort of eloquence,—that graver and loftier art,—which aims at displaying, not itself, but its subjects; which has



both its origin and its end in a profound impression of important truth; which is merely the heart becoming audible to the heart; which directs its beams rather to animate and purify, than to dazzle—of this kind we may surely say, without impropriety, “against such there is no law.” It is the legitimate ally of reason and virtue; a weapon, of which no cause has need to be ashamed, and by which the best may be promoted.

In introducing to our readers the remains of the most celebrated sacred orator of our times, it seemed natural to define what we meant to convey by the term *eloquence*; and at the same time to state our high estimation of an art, which can be undervalued only where it is misconceived, and which becomes debased only in its misapplication.

The prefatory pages of the present work exhibit an interesting, though somewhat superficial, account of the extraordinary person whose memory it is designed to perpetuate.

It appears that Dean Kirwan was born in the county of Galway about the year 1754, that his family were Roman Catholics of an ancient and respectable stock, and that he was educated in the College of English Jesuits at St. Omer's. The seclusion of monastic life has occasionally bred active spirits and great geniuses;—it was in the bosom of the establishment at St. Omer's that Mr. Kirwan first imbibed that ambition to do good for which he was remarkable through life.

At the age of seventeen he embarked for the Danish island of St. Croix, under the protection of a relation who had large possessions there; but, after enduring, for six years, a climate pernicious to his constitution, and spectacles of cruelty shocking to his feelings, he returned to Europe in disgust. By the advice of his maternal uncle, at that time titular primate of Ireland, he next repaired to the University of Louvain,

where he received priest's orders, and was soon afterwards promoted to the chair of natural and moral philosophy. This office, however, he did not hold long, being named, in 1778, chaplain to the Neapolitan Ambassador at the British Court; an appointment which may be thought to have laid the foundation of his subsequent oratorical fame. His residence in London gave him the opportunity of attending those exhibitions of public speaking by which the English senate and bar were at that period eminently distinguished, and in which some of his own countrymen bore a very conspicuous part. Mr. Kirwan was diligent in turning this opportunity to account; apparently, in order to fit himself for the duties of the pulpit by a study of the best forensic and parliamentary models. He practised also, as well as studied, his art, by preaching in the chapel of his patron, the Neapolitan Ambassador; where his discourses gained him much credit, though not that fulness of fame to which he was ultimately destined.

At this point the biography seems to exhibit a chasm. We are not told how long he remained in London, nor why he quitted it. What we next hear is, that, after two years past in retirement in the bosom of his family, he, in 1787, took the resolution of quitting the communion in which he had been bred, in order to join that of the Established Church. The biographer conjectures, with great seeming probability, that the two previous years of seclusion had been employed in deliberating on this important step. The occurrence attracted much attention, and, on the 24th of June, an overflowing congregation attended at the church of St. Peter's, Dublin, to hear the first protestant sermon of this distinguished convert. It was expected that he would take the opportunity of censuring the principles or practice of the church from which he had seceded; but he wholly avoided the sub-

ject. He seems, indeed, to have avoided it both then and afterwards. For polemical divinity he had no taste; nor did he ever, it is said, "even in his most confidential communications, breathe a syllable of contempt or reproach against any religious persuasion whatever."

The biographer states, that the resolution of Mr. Kirwan to conform to the Establishment was greatly promoted by the conviction (as he himself declared) that he should thus obtain more extensive opportunities of doing good. But envy or uncharitableness assigned worse motives for the act, as may be learned from the following paragraph.

"They who are conscious of interested inferiority, naturally suspect the motives of a line of conduct apparently calculated to invite promotion: but his unblemished and amiable life, fervently devoted to the public good, may vindicate his preference of a sphere in which he could pursue that great object with the best effect: and, if he sometimes adverted to public events, it was not surprising that a zealous divine should be shocked at the sudden crush of all religious establishments in France, of which (during the captivity of the ill-fated Louis) he was partly an eye-witness. As the habitual advocate of humanity, he felt peculiar horror at the atrocities of an ungovernable multitude; but they who were most gratified by his vehement invectives against such outrages, were often no less surprised and humiliated by the manly boldness with which he intermingled severe, though general, reprehension of their own vices." pp. vii. viii.

The transition of a highly gifted person of mature age from one religious communion to another, from the Roman Catholic to the Protestant Church—and, above all, from the priestly office in the one church, to the priestly office in the other—is an event sufficiently remarkable to excite attention and inquiry. We are not indeed sure that Mr. Kirwan did not owe some public exposition of his motives to both societies—both to that which he quitted, and that

which he joined. In the absence of any such account, it would have been desirable to receive something like an equivalent from his confidential friends; from those who had the opportunity of becoming familiar with his mind, and who therefore, if they did not actually know the reasons that actuated him on this remarkable occasion, might at least conjecture them with certainty. The narrative before us says, as has already appeared, that he wished to do good; and it says no more; an account extremely general and imperfect. The truth apparently is, that Mr. Kirwan held the points of difference between the two creeds to be wholly non-essential, and that, so believing, he suffered the consideration of doing good to turn the scale. Those points he no where insists on in the present volume; and, in a summary of essential doctrines, which he gives in one of the sermons, and to which we shall hereafter have occasion to refer, they are altogether omitted. They were therefore thought of no moment; and, though we are far from acquiescing in this opinion, we willingly believe that Mr. Kirwan held it very conscientiously, and entirely acquit him of the interested motives to which his conformity was sometimes ascribed.

For some time after he conformed, he preached statedly in St. Peter's church. His discourses turned chiefly, we presume, on works of beneficence; for the collections for the poor are said to have risen four or five fold above their level. Before the expiration of his first year, he was wholly reserved for the task of preaching charity sermons; and, soon afterwards, the governors of the general daily schools of several parishes entered into a resolution for calling vestries to consider the means of securing his valuable labours to the metropolis. So the biography informs us, but without stating in what manner this reservation to the



task of preaching charity-sermons took place, or what effect followed the resolution of the governors.

In the same year (1788) he was preferred to the prebend of Howth, and, in the next, to the parish of St. Nicholas Without, the joint income of which amounted to about 400*l.* a year. These were his only church preferments till the year 1800, when Marquis Cornwallis, then Lord Lieutenant, preferred him to the Deanery of Killala, worth about 400*l.* a year, at which time he resigned the prebend of Howth.

So moderate were this great man's emoluments, while, by his eloquence, he was producing effects of beneficence only not stupendous. Whenever he preached, it was necessary to defend the entrance of the church by means of guards and palisadoes. His power was irresistible. Entire purses were emptied into the plate; and rings, jewels, and watches added, as pledges of further benefaction. Even in seasons of national calamity and distress, he has repeatedly been known to draw forth, by a single sermon, a collection exceeding a thousand or twelve hundred pounds.

It appears that his sermons were composed before-hand, and delivered by memory. But, being written probably warm from the heart (in which case the act of delivery always revives the original feelings,) and pronounced with inimitable freedom, they had all the effect of the most perfect extemporaneous eloquence. His biographer says, also, that he was accustomed to blend with his prepared matter spontaneous effusions which the inspiration of the moment irresistibly suggested. We can easily believe that this happened, but doubt whether it happened very frequently. In the sermons before us, no break is any where discernible; no *groove*, if we may so express it, to which an extemporaneous addition might, if it occurred, be at-

tached: nor does it seem likely that a speaker should compose his discourses with such general regularity and completeness, who counted much on the afflatus of the moment.

The extent of his usefulness may be learned from the words of a countryman of his own, Mr. Grattan, who, in his first speech in the Imperial Parliament, alluded to Dr. Kirwan (without naming him,) as "the great luminary,—he who has wrung from his own breast, as it were, near 60,000*l.* by preaching for public charities, and who has stopped the mouth of hunger with its own bread." This is a very amiable tribute to kindred and contemporary genius; and it is not the only one which Mr. Grattan has paid to his distinguished compatriot. Another, and a still warmer eulogy, delivered in the Irish parliament, and which is cited by the biographer before us, we abstain from inserting, partly on account of its length, and partly because, with much vigour of expression, it unites considerable bad taste. The passage we have ourselves quoted is not untainted with this fault; and perhaps the remark applies to a good deal of the recorded oratory of the same speaker. There cannot be a more striking proof of the powers of that extraordinary person, than that, with a style of eloquence so uncongenial to English tastes and habits, and with a manner (according to all reports) at least nearly as extraneous, he can yet exert so mighty a power over the minds of a House of Commons composed chiefly of Englishmen.

The incessant fatigues of Dean Kirwan, in the prosecution of his benevolent labours, preyed on his constitution, and, at length, completely destroyed it. On the 27th of October, 1805, when he had only attained his 51st year, this great advocate of charity died, at his house at Mount Pleasant, near Dublin.

His death, it is related, was signally pious and resigned; and, in addition to his celebrity as a preacher, he left behind him a high reputation for integrity, generosity, kindness, and domestic virtue. He was survived by his wife, and by two sons and two daughters. The volume of discourses to which we must now direct our attention, remains a monument of the exertions which cost him his life.

The sermons, thirteen in number, were all, as may be supposed, preached for the support of particular charities. In reading them, they have naturally attracted our notice in two lights;—first, as authentic memorials of an orator of very high reputation; and, secondly, considered as to their doctrinal character and merits. We shall offer a few strictures on them in each point of view.

Viewed as specimens of eloquence, there can be no doubt that they are likely to suffer much injury in the public esteem from the vast fame of the author. They enter into life (if we may use the expression) with such an arrear of expectation upon them, as only the most singular merit could pay off. This circumstance has, in all probability, hurt their progress already; though the effect may have been assisted by some uncandid, and, as we think, unjust criticism to which they have been exposed.

In order to read them with fairness, we should first disembarass our minds of this excessive expectation, founded on the name they bear; and not only so, but we must remember that they were written to be *heard*, not to be read. Looking at the work, indeed, in the naked view of its present or future utility, this may be an idle distinction; as certainly it can be of no great consequence to those who study the book now, to know how its contents sounded when delivered by a particular person, at a particular place, many years ago. But, if we would do justice to the memory

of its author, or if we would fully consult the advantages which criticism may derive from the publication, it is clearly necessary that we should peruse it, less as a formal and prepared composition, than as an authentic record of oral eloquence. We should regard it, not as a collection of written speeches, but as an accurate report of speeches delivered to all intents and purposes extemporaneously. By so doing, we shall, among other benefits, keep clear of a question which has been raised, and perhaps not very wisely raised, respecting the pretensions of the contents to the character of eloquence. Their title to this character is not a point to be discussed, but a fact which stands on evidence. It is too late to question the eloquence of discourses, which, by that single faculty, upheld the principal charities of a large metropolis for seventeen years together. There would remain, indeed, a different and a somewhat curious inquiry,—whether they *read eloquently*; whether their written was equal to their spoken effect;—but this inquiry, however resolved, cannot affect their original merit, or shake the reputation of the speaker.

Regarding them in this light, we shall be prepared to allow for the want of that delivery which originally gave them effect, and which is said to have united in itself all the advantages of a piercing glance; an austere and commanding countenance; an action easy, various, and emphatic; a voice full and melodious; and an utterance successively solemn, earnest, melting, and impassioned, without the slightest appearance of affected modulation. The critics of antiquity reckoned a good delivery among the most important elements of the oratorical art; and this opinion had the full sanction of the two great orators, both of whom are high authorities on the subject, as having studied the art



scientifically.\* Perhaps, the opinion is not less true now, than in the days of Demosthenes. In this country, indeed, having discarded the more theatrical and picturesque graces of delivery, we are apt to imagine that, where there is no offensive fault or glaring defect, speakers, externally considered, are nearly on a par. But the truth is, that they differ as essentially, and that the difference is as important, in modern England, as in ancient Greece; for the real power of delivery depends, not on artifices of tone and posture, but on the strong graphical expression of the feelings of the soul,—on *the commanding mind becoming visible*; an effect as distinct from stage-trick and gesticular dexterity, as the expression of genius in a countenance is distinct from what are commonly called regular features.

There is another caution which the English (we mean the *properly* English) reader will do well to take along with him in the perusal of these discourses. He should bear in mind that they were addressed to a people of a less fastidious, and probably, in the same proportion, a truer, love for eloquence than his own countrymen. Whence it is that the natives of Ire-

\* “*Actio, inquam, in dicendo una dominatur. Sine hac, summus orator esse in numero nullo potest; mediocris, hac instructus, summos sæpe superare. Huic primas dedisse Demosthenes dicitur, cum rogaretur quid in dicendo esset primum; huic secundas, huic tertias.*”—Cic. De Orat. III. 56. It is to be observed, that under the word *actio* (which is a term extended from a particular part to the whole) Cicero comprises the whole management of the look, utterance, and gesture (*vultus, sonus, gestus.*) Quintilian (Inst. XI. 3.) employs a word borrowed from another particular part, *pronuntiatio*; by which (as he himself tells us) he meant the same thing with the *actio* of Cicero. The English word *delivery* seems rather better adapted to include the several ideas required to be expressed than either of the Latin terms.

land derive their superiority in that ardour of mind to which eloquence addresses itself, this is not the place to discuss; but the fact, being (as we believe) undisputed, ought not to be forgotten by the readers of Dr. Kirwan. In the farther remarks we are about to submit, we shall have occasion to point out some of those peculiarities in our author which belong, as we conceive, to the eloquence of his country, and must be explained from the nature of the audiences he was accustomed to command.

Indeed, the very first quality that strikes us in these sermons, is, that they urge topics of persuasion in a broader and more undisguised manner than would suit the cautious and tasteful temper of English oratory. In this country, he who formally and avowedly undertakes the task of persuading men (at least, in a case which concerns the feelings,) provides against some little resistance, and masks his approaches as much as possible. He begins in a tone of extreme dispassionateness and inquiry. Possibly, by a sort of feint, he directs his first operations to some indifferent point. He is at great pains to introduce richness and variety into hackneyed topics. He digresses in order to relieve attention. He is careful to take a strong position of argument, before he opens his attack on the heart. He solicitously avoids outrunning the tardy sympathy of his audience. Above all, he practises in every manœuvre the *art of concealing art*, and is studious of an air of extreme *undesignedness*. We do not mean that these stratagems of oratory are very deliberately or systematically adopted by English speakers; but there is always a *tendency* to adopt them. For the most part, this, in its outline, is the genius of their persuasive addresses. This,

or something like this, is the manner which they are instinctively led to adopt by their instinctive knowledge of the nature of their countrymen.

The method of the preacher before us is considerably different. There is management, but it is of a simpler and (without meaning censure) a ruder kind; and what there is, is by no means very anxiously disguised. If he digresses in order to relieve his hearers, he makes no scruple of avowing to them his purpose; and, when he returns to his subject, it is at once, and with little or no shading-off. Where he feels himself at a loss from the exhausted state of his materials, he confesses that he does so, not artfully and measuredly, but frankly and directly. He seeks for variety both of topic and illustration; but it is not with an *exquisite* search. He adheres generally to the rule of rising by degrees from a lower to a higher key of passion; but the gradations are never prepared very nicely. His appeals to the feelings are mostly open and direct; and when, in the heat of his career, a common-place sentiment crosses his path, he adopts it without hesitation. There is a noble carelessness throughout his composition.

Though by no means deficient in powers of pure reasoning, and though capable of pressing an argument very forcibly home to the feelings, Dean Kirwan is generally content with the plain, simple, and (if we may so say) common-sense statement of his subject. He does not frame long chains of argumentation. He is no great dealer in refined disquisition, nor shews any fondness for those highly synthetic views of man and life to which modern writers have (by a somewhat cant use of the term) given the name of philosophy. This latter peculiarity will surprise those who have formed their idea of the national eloquence of Ireland from the compositions of Burke. But that great

master—whose fondness for speculation was even passionate, and who in practical metaphysics, or the scientific application of general principles to human affairs, has no equal—did not, we think, owe these characteristic qualities to his country. With much that was strikingly national in his mental structure, Burke had much also that was eminently his own. He was not Irish, nor English, but *Burkish*. Other distinguished writers or orators of the same nation do not, in the technical sense, philosophize. The Swifts, Sternes, Goldsmiths, Grattans, Clares, Currans, Kirwans—men considerably, and most of them extraordinarily, gifted—do not philosophize; that is, not in any characteristic degree. And, as to the people in general, with all the estimable qualities by which they are distinguished (and these are not a few,) we never heard that they were much celebrated for their philosophy. The truth apparently is, that the philosophy of human nature belongs to a later stage in the progress of the national mind than the Irish nation has yet attained. It is a luxury usually produced in an age of taste and criticism, not in one of genius and passion.

As Dr. Kirwan seldom addresses himself principally to the reason, so also seldom principally to the imagination. We could name preachers of great eloquence, who, even where most impressive, are rather calm and contemplative than rousing or impassioned. Their power is chiefly over those more exquisite, though less energetic, feelings that are connected with high musing and meditation. They suggest refined images and transporting thoughts, and sometimes draw a note so fine and ecstatic, that we seem to feel a sensible thrill. The author before us is not one of this imaginative class of orators; his appeals are usually made to the passions and the conscience,



and his style, if less singular, is probably more popular and more effective. He is bold, rapid, pressing, vehement; always evidently glowing with that fervour which he wishes to kindle in the bosoms of his audience.

He is sometimes faulty from verbosity and declamation; as when, glancing at the journey of the Pope to France at the desire of the late French Ruler, he says that he sees Ambition "dragging hoary and trembling Religion from a distant region, and forcing it to the guilt and baseness of consecrating this foul usurpation." At other times he falls into meanness; as where, in commenting on the declaration of our Saviour, that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God, he strangely observes, that "these warnings were not intended to disturb our muscles by their singularity." Lastly; in the reproof of vice, he occasionally employs what, to our apprehension, seems an improper coarseness of phrase. But all these are defects of taste. If his execution is sometimes overcharged, and sometimes low, the fault is not in his conception, which always, in its main lines, is simple and manly; and, if he ever departs from severe delicacy, this is not from any want of purity of mind.

When he is not immediately employed on charitable topics, his subject is almost always the infinite folly and danger of a life of self-indulgence, dissipation, and (to use his own term) semi-christianity, in opposition to the self-denial and self-sacrifices required by the Gospel; and, what may at first hearing excite surprise, his management of these awful topics is generally happier than his properly pathetic style. Even when pathetic, he seems to us more successful in the harrowing than in the tender style; and, possibly, this was one

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cause of his effectiveness as a preacher of charity. The gentler and finer emotions of compassion and sympathy, though implanted in our hearts for the wisest purposes, are not to be relied on as very operative springs of action without some assisting impulse from feelings of a more pungent and uneasy kind. The *luxury* of pity has, in one view, a soothing and lulling quality; and will scarcely supply a decisive inducement to laborious benevolence, unless it is mixed with some principle of conduct better fitted to struggle against the indolence of human nature.

We shall now proceed to present the reader (we hope we may say, to *gratify* him) with a few extracts. The sermons are so greatly similar, that it cannot be necessary to describe and analyse them successively, after the course usually adopted in the review of such publications. The specimens, therefore, that we submit, we shall take promiscuously; and shall arrange them according to the relation of their subjects.

Of those awakening representations of the evil of a worldly life to which we have alluded, the following seem good examples. They are taken from a sermon preached for the benefit of the Meath Hospital, from xvith of St. Luke, and the 25th verse: "Son, remember that thou in thy life-time receivedst thy good things, likewise Lazarus evil things; but now he is comforted, and thou art tormented." The first begins the sermon:—

"These words, my brethren, form part of the well known parable of the rich man and Lazarus; which appears to me, when considered in its main object, to be one of the most awful lessons of instruction contained in the Gospel of Christ, and perhaps the most necessary at this day to press on the serious reflection of Christians. For this reason, that the dreadful epitaph which an immortal Hand has traced on the tomb of that unfortunate victim, goes unequiv-

eally to denounce a complexion of life and manners almost generally found compatible with perfect tranquillity of conscience. It is not the rich alone that are concerned in this case, but all those who fall into the desperate error of imagining that the way of salvation may be strewn with flowers, and an immortal prize aspired to and obtained, without treading in the steps of a crucified Leader: or in other words without a course of active and laborious virtue. To this strange and undefinable misconception of the religion of Christ, the case before us gives a melancholy negative. For it does not present us with the issue of a life of iniquity, but with the fate of a man, whose only offence was that of building his tabernacle here; that of being satisfied with the felicity he enjoyed on this earth; and in the bosom of sensuality and pleasure, basely forgetting that he was born for a nobler purpose. This was the sole cause of his reprobation; the luxurious gratification in which he was sunk, excluded equally from his life, the violence of great passions, and the efforts of virtue. It was exactly that state which may be compared to the deceitful security of a calm on the bosom of the ocean, while the insensible progress of a current draws the vessel to the gulf. Not a single action which the generality of the world would call distantly reprehensible, does the Gospel record of him, save that in the distraction of excessive prosperity, he paused not to contemplate and relieve the miserable object that lay in his path; for the rest, all that we can collect from his history is, that he was rich, and betrayed propensities contemptible but not depraved: and yet, notwithstanding a way of life so perfectly free from the shadow of any thing heinous, we find him doomed to bear everlasting evidence of this truth, that it is but too possible to be at once completely justified by the maxims of the world, and wofully condemned by the rules of religion. "And the rich man also died, and in hell he lifted up his eyes."

"How comes it, my brethren, that even the most zealous efforts of the ministry are unequal to produce profound impressions on the subject of such a destiny?" pp. 31—33.

"Miserable weakness! to act a part in one season of life, and put it down at another: to pass youth in the fashionable parade of despising vulgar prejudice, often in the bold and intrepid language of incred-

lity: and old age in the tremblings of victorious faith. What does it avail to defy the sacred truths of religion for a few years, when our last moments invariably avenge them? No, my brethren, the eye of the ministry I exercise is not so organized, as to see nothing but defects. It is the pride and consolation of our lives, to acknowledge and do justice, where we have room, to the virtue and piety of those whom we are destined to instruct; but never can it be allowable to cover the gulf to which mistaken notions of religion lead, with flowery and inviting verdure that is to entertain the false security of our fellow Christians by the concealment or softening of necessary truth. We have no authority over it; we owe you, according to the expression of St. James, in the word which we announce "an honest and faithful glass;" we are to view with horror that temporal gospel, if I may so speak, that is interpreted by the passions, and accommodated to the delicacy and manners of semi-christians. We are to know and preach only the Gospel of Jesus Christ; the Gospel of justice, as well as of mercy, whose immutability represents the essence of that being from whose bosom it has emanated. This is our duty. It is, alas! but too necessary there should be a tribunal firm and immutable, to unveil and blast the designs and artifices of our great and powerful enemy. Let me then inquire, with that liberty which the ministry allows, and that ardent anxiety which it is right to inspire for the spiritual interest of our fellow Christians, what ground of confidence there can be under a course of life, of which we have before us this day the example and the fate? I would appeal to your own hearts, whether I should be justified in saying, that the notoriously prevailing rage of present Christians, for pleasure and dissipation, for every idle and luxurious pursuit, in the face of a system, whose very soul is spirituality, and every line a precept of rigorous self-denial, ought not to produce serious alarm? 'Is it not written, that we are predestinate only as we conform to the image of Jesus Christ?' Did he content himself with leading a life devoid of guilt? with rendering unto Cæsar what belonged to Cæsar? and defying the eagle eye of his enemies on the score of his morals? Did he recommend in his instructions, and display in his example, those qualities only which the world admires, untainted honour, scrupulous integrity, disinterested generosity, fidelity in promise, humanity to the poor? Was this the exclu-



sive perfection to which he called us? He, whose practice and doctrine proclaim, by a thousand organs, that the edifice of Christian salvation can only be raised on the wreck of crucified nature; he who declared 'That whosoever beareth not his cross, and cometh after him, cannot be his disciple; that the kingdom of heaven suffereth violence; that no man can serve God and the world; that those who are full and laugh now, shall one day mourn and weep; that the world shall rejoice, but that his disciples shall be sorrowful, and their sorrow turned into joy;'—in a word, He who, from the first moment of his mortal life to the final consummation of his sufferings, was eminently every thing that he taught;—this is our model, without conformity to which, to the utmost of our strength, we are lost, though we should be otherwise as immaculate as angels. For it is not the exemption from guilt, nor even a life the most irreproachable in the eyes of men, joined to the possession of a thousand moral virtues, that constitutes the Christian; but the study of Jesus Christ, and the spirit as well as the letter of his Gospel copied into our practice, and idolized in our hearts. But how can it be said that this truth is generally felt and acknowledged,—if the Christian be bound to continual warfare with all his corrupt affections, and Christians will yet nourish those domestic enemies; if the Christian be not of this world, and Christians will yet deem it compatible with their hopes to be the slaves and apologists of its maxims and pursuits; if the Christian, in the midst of laborious efforts to work out his own salvation, and promote that of others, yet trembles at the sentence that may await him, and Christians in the whirl of vanity and folly, without thought of that evangelical perfection to which they should aspire, yet live in profound peace with themselves; if the Christian be a traveller, who sighs at every step for the view of his everlasting country, and Christians would yet establish in this valley of tears their everlasting abode; if every hour and moment of the Christian's life be full before God, and Christians have little to present in their lives but a miserable void; if the Christian receives afflictions as peculiar mercies, and considers the highest degree of human prosperity as no more than the summit of a precipice, and yet Christians recoil from the one, and attach every charm to the other; in a word, if the Christian be

all spiritual, and we, my brethren, all material and earthly?" pp. 35—39.

After reprobating the modes of dress fashionable in high life, the preacher thus proceeds:—

"In the name of a pure religion, and its eternal Author, I call upon parents neither to countenance this evil by their example; or, contrary to the solemn reproach of conscience, criminally connive at it in their children. They cannot be ignorant, that every vice is completed, by not providing against its insensible advance at first. They cannot be ignorant, that dreadful calamity to female innocence has often ensued, not because it is too weak to resist the decided tempter; but because it perceived not the gradations that beguiled it to the precipice. They cannot be ignorant of the solemn account they have to render. They cannot be ignorant, that Jesus Christ is the parent of their children, much more than themselves; that he has redeemed them with his blood; marked them in the cradle with the seal of the new covenant, and entrusted them to their vigilance and protection; as the daughter of Pharaoh did the child she had saved, to the mother of Moses; 'Take and nurse this child for me, and I will give thee thy wages.' He will demand those precious deposits; and depend upon it, if there be an indisputable truth under Heaven, it is this, that if our children are made victims to a divinity to whom we sacrifice their salvation; though we otherwise appear before God with all accumulated virtues, our wages will be blood for blood, eternity for eternity?" pp. 43, 44.

A similar passage of great power, and of some coarseness, will be found in the fifth sermon, page 109.

On the worldly practice of "reconciling every thing with religion which religion does not formally denounce," he thus expresses himself in another discourse:—

"Suppose I were to tell you from this place, that the Gospel was not in fact so severe a system as it is generally represented; that to idolize the world, and acquit ourselves to God were things perfectly reconcileable; that there was not the

least harm in the breathless pursuit of pleasure, which reason alone pronounces to be unworthy of thinking beings; that Christians were at full liberty to rack their invention in order to diversify and give zest to an eternal round of emptiness and folly; that provided they dispense charity with one hand, they may lavish with the other as much as they please; that religion admitted such compensation; that all they hear about a simple, frugal, and retired life, strict attention to domestic duties, perfect modesty of mien and apparel; a life of prayer, penitence, and self-denial, cannot (if they mean any thing at all) be applicable to persons, whose condition, from long prescription, entitles them to more latitude:—what opinion would you entertain of this new and very convenient doctrine? Would you consider the man who uttered it, worthy of respect, and better instructed than others in the science of salvation? No, my brethren, you would either openly deride his ignorance, or retire with precipitation and horror, from so shocking a profanation of his sacred function. What are we then, my brethren, I may say, but the hypocritical slaves of the world and its pleasures, when we justify aloud, what we condemn in secret; and how confounding will that judgment be, which condemns us on the evidence of our own hearts! Were it possible for Christians to be calm in the course I have described, free as it is from any thing gross and immoral, let them hear the express words of Jesus Christ on the subject, ‘no man can serve two masters.’ ‘Ye cannot serve God and Mammon.’ ‘Wo unto you that are full now, for ye shall hunger! Wo unto you that laugh now, for ye shall mourn and weep.’ ‘Verily I say unto you, the world shall rejoice, but ye shall be sorrowful, and your sorrow shall be turned into joy.’ This, my brethren, is the Gospel. What exception appears on the face of it, in favour of any description of Christians? No: the more elevated we are, the greater our prosperity; the more absolutely indispensable an adherence to the letter of our profession, the more incessant should our vigilance be, the more declared and lively our faith, the more fervent and continued our prayer, the more heroic our self-denial, the more exalted every virtue; because our danger is much greater, and more awful than it would be in an obscurer station: because it is the nature of prosperity to corrupt, to bind

us faster to the world, to furnish occasions of vice at every step, to favour and facilitate the indulgence of evil passions; to render abortive all good desires, and extinguish in the soul, all aspiring to a better state, all recollection of God and futurity; above all, because it is a state which Jesus Christ in plain terms has pronounced to be nearly incompatible with salvation.

‘Were the world to judge us, we might look for the privilege we fancy, of a soft and convenient way; but the world itself will be judged, and He that will judge it, and us too, will not distinguish Christians by their riches, or their rank, but by their merits or demerits, their virtues, or their crimes. Here, will he say, is my law: I delivered it, without an iota of variation, to the mighty, and the mean. I inquire not therefore what you are, but how you have conformed to it, how you have lived, what use you have made of the talent I confided to you. This will be, my brethren, the terrible question addressed to all. I leave the inference to yourselves, and return, observing only, that no infatuation can be more deplorable, either with respect to our eternal interest, or even the interest of this world, than that which leads us to ruin with our eyes open.” pp. 66—70.

We add an extract to the same effect from another part of the volume.

“There is still another class of semichristians to whom I owe a word; and who have not even the colour of mistake to excuse them; I mean those who, with the best intentions and most zealous dispositions, are deterred from exhibiting the example they otherwise would afford, by the apprehension of being classed with a particular sect, which the world, to cover its own relaxations, ingeniously represents as hanging out the flag of primitive manners. With the tenets and doctrines of others I have nothing to do: but this I conceive to be indubitable, that in point of practice there is but one rule for all Christians: and that it is as glorious openly to do honour to it, as the reverse is opprobrious and criminal, let the colour or pretext be what it may. What! my brethren, to sacrifice our convictions, our inclinations, our souls, from dread of the world’s ridicule! To place the Supreme Majesty of God in the balance



with such a principle ! To know him, I may say, only in secret, while the world has our open homage ! Like the heathen, to reduce him to the degraded state of a domestic idol ; or like Rachel, to conceal and adore him in our tents unknown to our brethren ! Thus it was with one of the first and most celebrated disciples of our Saviour. This progenitor of half Christians vainly persuaded himself that God would be satisfied with the private declarations of his sentiments, but, for the rest, that he would graciously condescend to dispense with his outward adoption of a system to which the world attached shame and dishonour. Is not this precisely the state of those who would be Christians in the most rigorous and exalted sense of the word, but for the want of resolution to encounter the same formidable consequence ? Heavens ! what extremity of weakness and dissimulation is this ! The libertine glories in his vice, and shall Christians blush at and recoil from the highest dignity and glory of their character ? Is it to the world then we shall be responsible ? If we are sentenced, will the world stand between us and the execution ? If the Lord justifies us, what matter who ridicules or condemns us ? Will not every one carry his own burden before the terrible majesty of Him who will judge the world and its judgments ? Do such Christians reflect to what this system of servility and complaisance leads ? That it not only stands in the way of the infinite good their example would produce ; but reduces them to the deplorable necessity of sanctioning and taking part in practices which they secretly detest, of becoming with their eyes open, and with somewhat of affection in their hearts, the cause of perdition to their brethren ; nay, casting with trembling hands their very children into the vortex of worldly manners, and thus training them to perish in the face of a menacing religion, and that bleeding affection, that agonizing solicitude for their happiness, present and everlasting, which nature inspires ?"—pp. 365—368.

We do not quote the above extracts as containing no expressions or sentiments to which we might except ; but as specimens of the preacher's manner. On his doctrine we shall hereafter offer some comments.

With the reproof of the semi-

christian religion of the world he sometimes combines powerful representations of the vicissitudes of earthly scenes and the mortality of man. The following passages, for strong painting and awfulness, would not have misbecome the pages of Bossuet.

" Let it be remembered, however, and here I resume my subject, that whatever our habits, or opinions of divine placability may be, if the religion we profess be from God, it lies not with man to alter or modify an iota of its letter. Every thing human admits of change and vicissitude ; states and empires, arts and sciences, customs and manners, laws and governments, feel, without ceasing, this inevitable principle acting upon them. God, from the throne of his immutability, sports with all the works and enterprises of man ; and, willing to shew us the little value we should set on things perishable, has decreed that there should be nothing permanent on the face of the earth, but the very vicissitude that marks and agitates it.

" But, in the midst of this scene of continual revolution, the Scriptures remain unchangeable as the source from whence they spring ; such as the first Christians received and understood them, such are they at this hour ; and such will they be when the heaven and earth have passed away. Neither the force or corruption of times can render them more austere, or more indulgent.

" They form that everlasting and immutable system, announced in the Revelation of Saint John. ' And I saw another angel from the midst of the heavens, bearing in his hand the everlasting Gospel, to preach unto all who dwell upon the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory unto him, for his judgment is come.'

" My brethren, the true source of all our delusion is a false and deceitful security of life. Thousands pass their accounts around us and we are not instructed ; some are struck in our very arms, our parents, our children, our friends, and yet we stand as if we had shot into the earth an eternal root. Even the most sudden transitions

from life to dust, produce but a momentary impression on the dust that breaths." pp. 226, 227.

" Good God! as if the all-devouring tomb, instead of solemnly pronouncing on the vanity of all human pursuits, on the contrary, emitted sparks to rekindle all our attachment to a perishable world! Let me suppose, my brethren, that the number of man's days were inscribed on his brow! Is it not clear that an awful certainty of that nature must necessarily beget the most profound and operative reflection? Would it be possible to banish, even for a moment, the fatal term from his reflection? The nearer he approached it, what an increase of alarm! What an increase of light on the folly of every thing but immortal good! Would all his views and aspirings be confined, as they now are, to the little span that intervenes between his cradle and his grave; and care, and anxiety, and miserable agitation be his lot, merely to die overwhelmed with riches, and blazing with honours?

" Had I, my brethren, such a register before me at this moment, with what an invincible effect should I not call those to mercy, who have perhaps but a year, perhaps a month, perhaps a week, perhaps a shorter interval, between them and judgment?" pp. 228, 229.

" When I compare the present aspect of this city with that which it exhibited within the short space of my own residence, what does the result present, but the most melancholy proof of human instability? New characters in every scene, new events, new principles, new passions, a new creation insensibly arisen from the ashes of the old; which-ever side I look, the ravage of death has nearly renovated all. Scarcely do we look around us in life, when our children are matured, and remind us of the grave; the great feature of all nature is rapidity of growth and declension. Ages are renewed, but the figure of the world passeth away. God only remains the same. The torrent that sweeps along, runs at the base of his immutability; and he sees, with indignation, wretched mortals, as they pass along, insulting him by the visionary hope of sharing that attribute which belongs to Him alone.

" It is to the incomprehensible oblivion of our mortality, that the world owes all its fascination. Observe for what man toils.

Observe what it often costs him to become rich and great.—Dismal vicissitudes of hope and disappointment: often all that can degrade the dignity of his nature, and offend his God! Study the matter of the pedestal, and the instability of the statue. Scarce is it erected, scarce presented to the stare of the multitude, when death, starting like a massy fragment from the summit of a mountain, dashes the proud Colossus into dust. Where, then, is the promised fruit of all his toil? Where the wretched and deluded being, who fondly promised himself that he had laid up much goods for many years? Gone, my brethren, to his account, a naked victim, trembling in the hands of the living God! Yes, my brethren, the final catastrophe of all human passions, is rapid as it is awful. Fancy yourselves on that bed from which you never shall arise, and the reflection will exhibit, like a true and faithful mirror, what shadows we are, and what shadows we pursue. Happy they who meet that great inevitable transition, full of days! Unhappy they who meet it but to tremble and despair! Then it is, that man learns wisdom, when too late. Then it is that every thing will forsake him but his virtues or his crimes. To him the world is past; dignities, honours, pleasure, glory; past like the cloud of the morning! Nor could all that the great globe inherits, afford him, at that tremendous hour, as much consolation as the recollection of having given but one cup of cold water to a child of wretchedness, in the name of Jesus Christ!" pp. 235—237.

We will take this opportunity of observing, that we doubt the propriety, even in a sermon, of a practice which Dean Kirwan seems to have borrowed from the French divines, and of which the second of the foregoing extracts affords an instance:—we mean the introduction of the Sacred Name rather by way of exclamation, than as a deliberate address to the Almighty.

Dean Kirwan was evidently little inclined to introduce political discussions into the pulpit. Some of the stupendous public events, however, which have distinguished these latter days must be excepted from the general prohibition against such subjects. This distinguished preacher



thus commandingly and affectingly addresses a congregation of noble and wealthy persons among his countrymen on the subject of the Irish rebellion, at the moment of recent deliverance from that cruel calamity.

"To the latest hour of your lives, while memory remains a faculty of the mind, humanity will weep, and religion shudder, at the horrors that have been crowded into the short space of one season. I pass them over; may we live to atone for the share we have had in them! May they never rise in judgment against us! I do most solemnly declare, the more I consider the natural effect of causes, the more I am induced to pardon the guilt (if I may say it) of the people, even white as snow, when compared to ours. I would almost say, they could not have acted otherwise than as they did. Minds so completely depraved, so entirely unoccupied by any restraining sentiment, were filled with matter too inflammable, possibly to resist those infernal principles that hovered around them. The knowledge of God, and the blessings of religion, (those infallible sources of subordination and virtue,) we had almost totally neglected to diffuse; the very little we had been goaded to in this way, served but to throw the eye over the immensity that remained to be done; and like spots of cultivation, to render the surrounding sterility more striking and apparent.

"The great mass of our people continued still an untutored and unfortunate race, without interest in the public weal; with deep and hereditary animosity to the state and its institutions; ripe for destroying all above them; brutal in vice, brutal in ignorance; ferocious of soul, and panting for the signal of revolt and blood.

"To this spectacle of degraded nature, of barbarism in the bosom of civilization, of mental darkness in the midst of revelation and light, we remained hardened and insensible. The great misfortune, the uncivilized condition of Ireland, became no uncommon theme of sarcasm, even to Irishmen.

"Thus did we live Christians without zeal; citizens without public virtue; men without bowels of humanity; corrupt, venal, dissipated, and luxurious; our means were all devoted to the gratification of our

passions; and the united cry of religion and our country reached us in vain, amidst the eager pursuits of personal interests, and the agitations of a life most shamefully secular.

"The hour of retribution at length came; national iniquity provoked national judgments, and our own people were destined, as they had long been trained, to become the ready and furious executioners of the sentence.

"Let not the valour and loyalty we have displayed, or the laurels we wear, deceive us so far, as to leave no room in our hearts, but for pride and exultation; when we consider our omissions on the point I speak of, perhaps if there be hearts under heaven that should know neither pride nor peace, they are ours.

"To have manfully opposed the tempest that burst on us; to have bled (or been ready to bleed) when murder and rapine were at our doors, when our constitution, our altars, and every private blessing we enjoyed, were marked for destruction, was doing no more than the wretched inhabitant of an uncivilized country would have done to maintain the dominion, and protect the peaceful misery of his hut; but oh! what ground of eternal remorse, to reflect, that we have, with our own hands, sown the seed of all the calamities that have come upon our country; all the enormities that have dishonoured religion and human nature; all the outrages committed on every feeling of humanity; all the souls that have perished, and miseries that have been entailed on the innocent and unoffending, in the course of this unhappy contest." pp. 161—165.

Respecting the growth of infidelity he thus expresses himself:—

"First, then, I ask if it can be doubted, that the mortal poison of infidelity is rapidly gaining ground? Can it be doubted, that the most sacred truths of Christianity are, in too many instances, scouted without reserve, and delivered over to scorn? Is there scarcely a young man, at the present day, in that class of the world which is honoured with the name of fashionable, who professes to believe any thing on the score of religion? Is it not too much the reigning tone among men, to rise superior to the weakness and simplicity of believing Christians?

"What minister of religion can now venture to preach on the subject of our holy mysteries, or enforce their divine authority, without exciting a philosophic smile in these children of light? Who shall even glance at the doctrine of eternal punishment, or of future punishment at all, without being openly pitied for his credulity, or secretly arraigned for hypocrisy?"

"Is it not this predominating character of the day that has forced, in a manner, the pulpit, in spite of itself, to slur over the awful and tremendous in religion, and recur to topics as suited to the portico, as to the temple of Jesus Christ? What does there too generally appear to be left of religion among many men, but a sentiment common to enlightened heathens, namely, a political respect for its influence in restraining the vulgar?" pp. 289, 290.

Preachers of charity sermons labour under the temptation of representing works of charity as in themselves meritorious; nor, even in those who are aware of the radical fallacy of such a representation, is it always easy, amidst the fervour of an earnest pleading for the objects of benevolence, to avoid expressions that may seem to give it countenance. We do not feel sure that the language of Dean Kirwan is uniformly without objection on this score; and his opinions respecting the general efficacy of a good life, which are by no means stated clearly, do not seem to have been altogether correct; but he is express and distinct in representing Christian charity as part of the Christian life, and in denying the absurd doctrine of the meritorious efficacy of what is commonly called charity.

"Tell me, is there a single Christian before me, who, if the offer were made him at this moment, would be satisfied to stake his salvation on the question of his charity? Oh not one! and yet our consciences are at rest; we flatter ourselves we are merciful. Heavens! If there be any just ground for such a thought, why has it become necessary to prostitute, in some degree, the most sacred of all functions for the purpose of moving and inspiring us to

the practice of this virtue? Why has the pulpit been obliged to descend to the very language of flattery, in order to extort from your vanity what it is hopeless of obtaining from a principle of religion? Why is it become necessary to hold out, on almost every occasion of this nature, the too dangerous doctrine, 'that charity covereth a multitude of sins;' and thus run the hazard of misleading you on the subject of your own salvation, in order to force you to become the instrument of salvation to others? Why are we obliged to use the arts and colouring of profane eloquence to make appeals to your passions? To search and probe the great body of human misery to the bone? To bring it, I may say, before your hearts, naked and expiring, quivering and disjointed? To expose all its miseries and horrors? To mingle our own tears with the tears of the unhappy objects that invoke us? And, after all, why do we often fail?" pp. 17, 18.

"I fear, my friends, we need not go far to discover the true source of our torpor and indifference in this cause. Had we more of fervent, genuine religion in our breasts, it would not have been thus long and shamefully neglected; but the truth is, that, with the exception of a chosen few, we have universally departed from the letter and spirit of our calling. We have sunk a religion, destined to elevate man to the sublimest virtue, into a system of vile accommodation with the passions and interests of this world. To the design once formed of extirpating Christianity by violence and persecution, has succeeded one more likely to effect that purpose, because less apparent. The great enemy of our salvation has not ceased to combat: he has but changed his weapons.

"In the days of Christian fervour he went about 'like the roaring lion, seeking whom he should devour.' In these days of refinement and effeminacy, like the timid serpent, he creeps, and gives death under flowers. Violence is abandoned as a bad system: for, contrary to his hopes, it only tended to people the world with proselytes, and heaven with martyrs. To seduction and insinuation he has therefore had recourse: crimes are stripped of their natural turpitude; they are embellished and adorned; our reason is betrayed, our senses are fascinated; he has left us the external exercise of our religion, but has raised altar against altar.



"What is the consequence? Why, his triumph is nearly complete; the mystery of iniquity has nearly absorbed the mystery of holiness! What the cruelty of tyrants could not accomplish, is rapidly accomplishing by softer means. Never did the earth contain such a number of Christians as at this hour; never did it contain so little Christianity." pp. 90-93.

After describing what would have been the happy effects of a general sense of religion, he thus proceeds:—

"At the view of such a blessed scene, who would not feel himself inclined to exclaim, like Balaam before the camp of the Israelites, 'How goodly are thy tents, oh Jacob, and thy tabernacles, oh Israel!' This is what true religion, universally known and practised, would have produced. This is the effect it wrought on its early disciples, that singular and extraordinary description of men, which arose all at once in the very bosom of paganism. The friends of peace, who obeyed, and even prayed for the prosperity of their persecutors, and were as much distinguished for the love of one another, as for the unequalled purity of their lives. There were riches and poverty among them, and yet they were neither rich or poor. Love alone equalized every thing. They had but one universal will, the will of God; one spirit, the spirit of God; one interest, the interest of all. Divine operation of religion! what are now thy substitutes? Mutual repulsion among Christians: private interest almost exclusively pursued: disguised enmities: secret envies: perfidies in friendship: antipathies in marriage: discord in families: animosities of party: jealousies of profession: treasons against the state: a general fermentation: hatred rankling within, the sword unsheathed without; a nation, forced, in its own preservation, to arm chiefly against its own unnatural children: citizens still kept together by their wants, divided by their passions: exterior courtesy, no sentiment of affection: protestations that cost nothing, no real services: an assemblage of men, no society!" pp. 95, 96.

We cannot resist the temptation of transcribing the following very fine reflections. They appear to us equally exalted, original, and just.

Christ. Observ. No. 164.

"Alas! my brethren, if religion has had its martyrs, perhaps the greatest of all martyrs are to be found within the circle of the world's reputed enjoyments: but the truth, the awful truth I would impress is this, that he who suffers for reputation or the things of this earth, has to look for his recompense where he has placed his heart; he may receive it, or he may not, that is, the ambitious may have his power and honour; the interested his gold; the soldier his laurels; the man of talents his name; but there is no crown for the affliction of the Christian, in whatever state it may be found, or from whatever passion it may arise, if it be not ultimately sanctified by religion.

"Though his life should be exposed to a thousand perils, and even his body so mutilated as scarcely one half of the individual to survive the other, in the service of his country, if his motives be not Christian, he will, with respect to his immortal prospects, have suffered in vain, for nothing but what is referred to God can return to God.

"In the next place, it is necessary we should endure our portion of ills with profound resignation. The calling of a Christian is the imitation of Christ; sublime as such a destination may be, St. Paul expressly lays it down as indispensable. 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.'

"It is not given to man to suspend the career of nature; to appease the ocean and the storm, or give animation to the grave. Jesus Christ did not save by the glorious demonstration of his power, but by his sufferings and humiliations.

"What was therefore the great example of the divine justice, we are required to make the close and eager object of our imitations? It is not meant however, that to become a disciple of Jesus Christ we are to run in search of afflictions, which providence may not have designed us; since in defect of these, a true spirit of evangelical detachment is sufficient to establish our conformity to that divine model; but I say, for the consolation of the afflicted Christian, that his conformity with that model is most perfect; for Jesus Christ became not in theory but in practice the

man of sorrow, and emptied the cup which his Father presented him, to the lees, for the salvation of mankind." pp. 393—395.

One more passage we subjoin, as a specimen of the author's pathetic style. It is from one of the sermons in support of the Female Orphan House, which, if any, appears to have been his favourite charity.

"I would not have you to do at this hour, what you would not do at the next, and the next. If sober and dispassionate reflection produce not the effect; I desire then, give the last blow to this godlike charity. You have shaken it already, let it sink; let its inmates go forth into a world of iniquity and woe; they are not yet without hope. They have still the great Father of the fatherless to supply your place; to shield them from the approaches of guilt, and feed them as he feeds the raven of the air.

"Alas, my friends, I had forgot that his ways are inscrutable! Who can answer for his special interference even here? They may fall, as thousands of deserted creatures have fallen before them. Those forms you now behold, may be blasted with loathsomeness and disease; that spotless purity be transformed into shameless and incorrigible vice; those humble comforts into nakedness and famine, and all the varieties of human wretchedness.

"Candidates at this moment for a career of virtue and blessed futurity, they may live but to curse the hour they were born, through time and eternity. Such is the doom that too possibly may await them; can you think of consigning them to it? Can you look up without trembling, or without a tear?

"I need press you no more. I, at least, shall be guiltless of their blood. Deal the point with your God! you are before him! he sees you! he will judge you this hour, as he will judge you for ever! I have the authority of his word for saying it; for saying, that vain is our hope of mercy, should we appear before his awful tribunal chargeable with the perdition of any human creature.

"Oh, my friends, I recollect days when the cause I now plead could stir up mercy in glorious profusion; but like a tale too often told, we hear the persevering appeal to us with increased indifference. The at-

traction of novelty is gone. The world has resumed its ascendancy. We resemble the unsteady Israelites, who bowed and adored when they first saw that resplendent column of fire that led them by night through an untrodden wilderness, but relapsed again into their former indocility, as soon as the august spectacle became familiar to their eyes." pp. 118—120.

Before we quit this part of our subject, we cannot help noticing two instances in which the Author has referred to Scripture inaccurately.

"Witness the widow of Zarepta, from whom the prophet of the Lord was directed to seek shelter and support, in a season of famine; from her whose whole property, under the sun, was 'an handful of meal in a barrel, and a drop of oil in a cruse,' and yet to him, at the first aspect of his extraordinary misery, did she sacrifice, without a moment's hesitation, the last morsel of herself and child." p. 59.

"Think of the five thousand people that followed and invoked Jesus Christ, in the extremity of hunger and distress: did he refuse to succour them? did he spurn them? No: the Gospel tells us expressly, that his heart bled for them." p. 22.

On reference to the sacred page (1 Kings xvii. 14) it will be found, that the widow of Zarepta did not divide her morsel with the prophet before she had received his assurance that the barrel of meal should not waste, nor the cruse of oil fail. Nor does it appear from the Gospels that the multitude who were miraculously fed had previously invoked our Lord in the extremity of hunger and distress; they seem to have followed him from better motives: it was his own unsolicited compassion that prompted the miracle; and when, on the day following, those who had been fed again resorted to him, apparently with the hope of a repetition of his bounty, we are told that he reproached their worldliness, not that he gratified their wish. (John vi. 26.)

We here close our remarks on the character of Dr. Kirwan's eloquence, which was the first of the two ob-



jects we originally proposed to ourselves. What remains, is to give some view of his doctrines; an undertaking which, in part, has been indirectly anticipated by the extracts already made. It will have been perceived, that the preacher sets forth in strong colours the vanity of earthly pursuits, the wretched senselessness of a careless, a luxurious, and a selfish life, the self-mortifying and strictly practical nature of Christianity, the utter delusiveness of attempting to compromise between God and the world, and the obligation imposed on us of following the steps of a persecuted and crucified Leader. The plainness and warmth with which Dean Kirwan enforces these and similar topics, are such as almost to disarm criticism. When, indeed, we behold this minister of Christ standing, as it were, in simple dignity, before assemblies composed of all the wealth and fashion of a splendid and dissipated metropolis,—when we hear him denouncing, with apostolic boldness of speech, principles and practices the most fondly loved and most obstinately clung to by his audience,—when, with all the authority of an ambassador from Heaven, he holds up to the insensate votaries of pleasure and vanity the cross of a bleeding Master, and awfully charges them that are rich in this world that they be not high-minded nor trust in uncertain riches but in the living God, and that they be rich in good works, ready to distribute, willing to communicate,—we feel a reverence for the speaker which strongly disinclines us to a minute investigation of his theological accuracy. Nor can we help recollecting with emotion, that he who spoke is now at rest from these labours of love, and that his works have already, as we humbly trust, followed him into the presence of his Lord. But we also feel that we are not at liberty to compliment away our functions; and, if objections can be made to any part

of the doctrines here delivered, the authority of the preacher only renders it the more necessary to make them. We will venture to observe, therefore, that, excepting the powerful representations of the necessity of a Christian life, to which we have more than once referred, Dean Kirwan's expositions of Christian truth appear defective, both in the way of omission and in that of partial statement.

It may perhaps be said, that these discourses were all composed for particular and occasional purposes of beneficence; and that, if we look for doctrines in such works, we deserve to be disappointed. The answer is, that, if charity is to be recommended as a branch of Christian obedience, and Christian obedience is to flow from Christian belief, a charity sermon is precisely the place where we ought to look for doctrines with the best chance of success. The *occasional* nature of the discourse may perhaps exclude a very systematic or technical detail of truth; but not its substance; and the less so, in proportion as the occasion is important. We do not, indeed, believe, that the author himself would have accepted any defence of his works, founded on the principle that such compositions have no concern with doctrine. He uniformly and very properly represents the exercise of charity, not as an insulated or independent virtue, but as an essential branch of Christian virtue in general. We ask no larger concession; for where can we find the springs and motives of Christian virtue in general, but in the doctrines of the cross?

We will now cite miscellaneously from the volume a few passages which refer to the doctrines of Christianity, and, as we conceive, in an imperfect or inaccurate manner.

“Through the whole course of his ministry, to require a belief in the sublime and abstruse principles of the religion he came

to establish, was a secondary object; to propagate a benevolent spirit, and mend the human heart, was evidently the first. If Jesus Christ was any thing, he was eminently the preacher of morality. The entire of that truly divine discourse which he delivered on the mount, went exclusively to that end: there was nothing in it of a speculative nature; nothing that was not immediately designed to soften and purify the conduct, in every relation of life. 'Blessed are the peace-makers, for they shall be called the children of God.' 'Blessed are the merciful, for they shall obtain mercy.' 'Blessed the meek, the poor in spirit, pure of heart; blessed all who hunger and thirst after righteousness.' It is the simple, but fervent eulogy of every relative virtue, and every bond of blissful intercourse between men." pp. 130, 131.

"I know nothing essential to the belief of a Christian but this, belief in the being, attributes, government, trinity and unity, of God; that he is the author of all nature, and fountain of all our blessings; that his providence is universal as the light; that we are responsible creatures, destined for a state of felicity or misery everlasting; that righteousness of course is indispensable to our salvation; that the Holy Spirit assists our infirmity; that Jesus Christ is our Redeemer, Mediator, Advocate and Judge; and that under the title of his infinite merits we are all pursuing the same destination and felicity.

"Every other point is, comparatively, frivolous and indifferent, and whichever we embrace or reject, according to the result of our inquiry and judgment, can neither add to or diminish our right to the name of a Christian, or any way affect our pretensions to the favour of God." pp. 134, 135.

"Happy had it been for this small, but charming portion of the earth, had care been early taken, to direct the attention of a naturally open, generous, and warm-hearted race, as the people of this country have been justly and emphatically called, not to the miserable jealousy of matters that are the discovery of man, but to the great social duties of that system, which is the revelation of God.

"A good and benevolent life is the sum and substance of it; and the only right preparation we can make for a happy entrance into that blessed region, where sin and sorrow, strife and discord shall never

enter. And much more useful and glorious would I deem it to utter even one clumsy sentence in support of that vital object, than be the author of all the musty folios the groaning shelves of polemic divinity ever bore." pp. 136, 137.

"Our first father, though born without original sin, could not resist the example of the first crime; we are imitative creatures, more exactly poised in our inclination to good and evil, than is imagined by those who judge more severely of human nature. It is the weight, the preponderance of example on one side or the other, that invariably determines the first bent of our lives; it is impossible, at certain years, to resist the power of repeated impressions." p. 300.

These representations contain much that is true, and much that is of the last importance; but it will hardly be denied, that they are open to exception. At the best, they may be charged with considerable looseness and want of precision; the expressions are broad and somewhat coarse; and the sketch of essential doctrines in the second extract exhibits little study either of nice completeness, or exact order, or correct perspective. It may be said, indeed, on the other side, that the passages were not intended as formal expositions of the preacher's creed, but were cursorily struck out by the casual demands of his discourse, with much more aim at immediate effect than at systematic accuracy. Yet, surely, it becomes the minister of Christianity to be always accurate: his miniatures should be as perfect as his largest works: his most casual statements of *essential* doctrine should evince a practiced nicety of hand; in other words, a formed habit of viewing his subject comprehensively, and a ready sensitiveness to the force and meaning of terms.

When Dean Kirwan describes "a belief in the sublime and abstruse principles of religion" as "a secondary object," and appears to consider the "propagation of a bene-



volent spirit," and the "mending of the human heart," as something entirely independent of such a belief; when he places the preaching of morality in a sort of opposition to the preaching of doctrines, or what he terms things of a speculative nature; and when he founds such representations on what seems to us a very narrow view of the Sermon on the Mount;—he uses language and reasoning perfectly consonant with many modern creeds, according to which "modes of faith" are points of very trivial moment. We are a little old-fashioned, however, on the subject, and must beg leave to deem that a very doubtful theology which represents belief to be the same thing with speculation, and teaches men that the love of their neighbour is the first and great commandment. The truth we suspect to be, that inattention, or a habit of writing with more regard to strength than justness, betrayed the preacher on this occasion into expressions from which he would have carefully abstained, had he perceived their full effect. Many parts of his sermons, and particularly an admirable passage cited in a former page, distinctly shew, that he had a strong feeling for the peculiar doctrines of Christianity, and a decided dislike to the practice of converting the pulpit into a mere chair of ethical instruction, or, to imitate his own language, of degrading the temple of Jesus Christ into the portico of philosophy.

We know not whether the same apology can be made for his opinions on the subject of human corruption, opinions which seem to be stated rather deliberately. Men, he tells us, are "imitative creatures," more exactly poised in their moral inclinations than is imagined by persons "who judge more severely of human nature." They are born, we presume, pretty nearly *neutral*, and continue in that state till example sways them to good or to evil; the latter of which, by

the way, it has mostly contrived to do for near six thousand years. How severely, then, must those have judged of human nature who pronounced the heart of man to be "deceitful above all things, and desperately wicked!" We now find that, instead of being desperately wicked, it is only desperately imitative; and that, far from having been shapen in iniquity, we were shapen in neutrality. Can this eminent man really have held sentiments thus unscriptural? We cannot but believe that he has overstated his meaning. We are perfectly aware that the doctrine of human corruption, like all other doctrines, is liable to abuse, and that it ought to be stated with judgment and with due accompaniments. It must not be stated in a dry, technical, scholastic manner, separate from other co-relative truths, and in disconnexion from its great practical ends. It must not be stated in such a form as to exclude the idea of a moral sense, or to destroy that of moral responsibility. But surely, where it is delivered in scriptural or other tantamount terms, with scriptural simplicity, in connexion with the general system of scriptural doctrine, and in subservience to that practical application which Scripture ever holds prominently in view,—it is not only safe,—it is of the highest utility. It is indeed indispensable; for on what other system shall provision be made for the peculiarities of the Christian character, and especially for that humility which is the low and sunk foundation of every virtue? To say the truth, the difficulties imputed to the doctrine will be found to resolve themselves into the old puzzle of liberty and necessity; a question which has proved sufficiently tormenting to philosophers, but by which no man, not an incurable metaphysician, was ever perplexed in practice for a single moment.

We will not dwell particularly on

any other parts of the passages we have quoted. Perhaps we have been too minute already ; for the passages were clearly not intended to be rigorously correct ; clearly not made ready against a severe scrutiny ; and this, indeed, is the best objection, not to them, but to the book. We mean, that the consideration of evident loose writing and want of care, which perhaps entitles these detached portions to individual immunity, forms a good ground of blame as to the volume in general. For then it comes to this, that we have here convincing expositions of the shortness of our probationary term on earth, of the nearness of a state of awful retribution, of the obligation to a godly, righteous, and sober life, and of the duty of denying ourselves that we may be enabled to give to him that needeth ; while, at the same time, only rapid, imperfect, and occasional notices are given of the other truths with which the pages of inspiration are filled.

To such a system of instruction it may be objected, that it makes no adequate provision of motives and inducements for the achievement of the arduous course of duty which it recommends. The conviction which it inculcates of the vanity of worldly pursuits and the urgent importance of religion, will scarcely produce its due effect, unless it is combined with comprehensive views of the general scheme of Revelation. The foundations of the Christian character can be laid only in a deep sense of the ruined condition of mankind ;—in a present impression of the unspeakable perfections of the Supreme Nature, of that purity in comparison of which light is darkness, and that wisdom before which angelic intelligence becomes folly ;—in awful views of the extent and obligation of the law and commandment of God ; that law which is perfect, converting the soul ; that commandment which is pure, enlightening the eyes ;—in painfully

strong convictions of the intense evil, the essential depravity, “the exceeding sinfulness,” of sin ;—in a living recollection of the great love wherewith our Master and only Saviour, Jesus Christ, hath loved us ; an intimate persuasion of the value of his atonement and intercession ; and an entire renunciation of all dependence on our own merits as entitling us to the Divine favour ;—in a profound and humiliating sense of the corruption and deceitfulness of our own hearts, and a filial reliance on the aid of the Holy Spirit to quicken our moral perception and purify our dark affections, to infuse into us all holy desires, succour us in all holy exercises, and fortify us in all Christian virtue.

Surely, when we have obtained the assistance of all these feelings and considerations in the practice of our duty, all will be little enough. In the vicissitudes of temptation and hindrance to which we are exposed, and in the great scenes of trial from which we cannot escape,—in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment,—we shall not find ourselves too well provided. No animating motive, no sacred lesson, no high and holy institution, can be spared in thoroughly instructing the man of God to good works. No legitimate weapon will prove superfluous in the mighty warfare that is set before us ; a warfare, in which the authority of an Apostle has told us that we should take unto us the whole armour of God, and that we shall do well if, having done all, we stand.

A representation of the strict and self-denying nature of Christian practice, unaccompanied by a full view of the motives which are to form the basis of that practice, has this evil effect, even where it succeeds in producing impression, that it tends to form a Christianity at once imperfect and gloomy. Owing to such partial instruction, how many excellent men



have suffered both in their virtue and their happiness! Awake to the piercing call of religion, while they but imperfectly knew its nature, they have held on a joyless and sombrous course, as if under the impulse of a terrible necessity. Their practice has been impaired by defect of knowledge and poverty of motive, and they have then been driven nearly to distraction by a sense of the deficiency. How difficult have such persons found the yoke which is easy; how overwhelming the burden which is light! In what agonizing bosoms have they worn the pearl of great price! To what despairing hearts have they clasped the hope full of immortality! The Gospel of peace, with all its variety of privileges, with its promises for this life and its prelibations of the life to come, has been to them a forbidden paradise. They have looked on it as St. John looked on the book of the seven seals in the Revelations, when he could find no man to open it, and so deep was his distress, that, even in immediate contemplation of the beatific vision, and within hearing of the new song, the beloved disciple "wept much." But we are told that the seals were unloosed by the Lamb that was slain; and the darkness of a servile and ascetic faith is to be removed only by distinct views of the blessings of redemption, and of the ineffable character of Him who effected it,—of him, equally merciful and majestic. Where, indeed, can we take refuge from that abyss of majesty, but in that mystery of mercy; or whither shall we fly from "the terrors of the Lord," but to "the consolation in Christ?"

Yet the terrors of the Lord persuade men; and it may be hoped that, in many instances, the earnest and affecting exhortations of Dean Kirwan may have produced the happiest effects on his hearers, by inspiring them with a salutary alarm, and leading them to serious consideration. We are also far from affirm-

ing, that his own views, respecting some points only cursorily and imperfectly touched in these discourses, were not strong; indeed, we feel a humble trust that they were; and it is even possible that he might not himself be aware of their strength. If we have presumed to say that his creed, as he states it, was not thoroughly according to the model of Scripture, we have not therefore done the less justice to his earnestness, sincerity, and zeal. And, although Scripture no where encourages men to *acquiesce* in imperfect doctrine, yet it is a grave and momentous truth, that, where the fundamentals are right, however mixed with some less perfect materials, the "earnest heed" of the workman may, through the Divine blessing, raise a superstructure incomparably more solid than many that are erected on a more faultless basis with less diligence.

Hitherto we have observed on the doctrinal effect of these sermons, considered in their general character of religious discourses. We have yet a remark to offer on them, with regard to their peculiar nature, as religious exhortations to labours of charity. Sermons in general, indeed, are in this sense like charity sermons, and charity sermons are, in this sense, like them, that, in substance, all should equally begin with faith and end with charity. Yet many topics may be found that are more immediately connected with works of beneficence, and of which addresses delivered for the promotion of such works may peculiarly be expected to take notice. Of this number is one which, to our surprise, we do not find treated by Dean Kirwan. He no where urges the mercy displayed in the redemption of the world, as an argument for the cultivation of mutual good-will and a merciful spirit among mankind. In one or two instances there occurs what might be thought an incidental glance at the point, or a distant implication of it; but, certainly, it no

where stands out in perceptible and strong relief.

This omission is surely matter of regret. Strictly speaking, the topic referred to may be regarded as the capital principle of all charity, and therefore ought perhaps to be the prominent object in all charity sermons. Those who will not allow it this distinction, cannot at least deny its value and importance as one ground of persuasion among others, and as inferior in power and effect to none that is conceivable. We know not, indeed, any persuasive equally powerful. It seems to us that the preacher of benevolence draws his keenest weapon from his armory when he beseeches redeemed man by the mercies of a redeeming God.

The Scriptures supply several instances of this mode of appeal. "This is my commandment, that ye love one another, as I have loved you : Greater love hath no man than this, that a man lay down his life for his friends."—"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins : Beloved, if God so loved us, we ought also to love one another."—"Hereby perceive we the love of God, because he laid down his life for us ; and we ought to lay down our lives for the brethren : but whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?"—"See that ye abound in this grace also (the contribution to the necessities of the saints ;) for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—"Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour."—"Be ye kind one to another, tender-hearted, forgiving

one another, even as God for Christ's sake hath forgiven you." It would be easy to multiply examples of a more or less direct use of the argument ; particularly with reference to that important branch of charity, the forgiveness of injuries. On that subject, the parable of the two servants in St. Matthew's Gospel, is probably the finest and most striking piece of instruction ever delivered.

These authorities sufficiently establish the value of the argument ; nor can it be necessary to examine in what its force consists,—why he that is alive to a sense of the Divine bounty as displayed in the mystery of redemption, should therefore be the more bountiful to his fellow creatures ; or what connexion, necessary or natural, subsists between the receiving of benefits from on high and the dispensing of benefits on earth. Yet it might not be difficult to shew that this effect, peculiar as it is, bears some analogy to the genuine operations of the human mind in other cases. On those whose hearts are not greatly depraved or hardened, the usual effect of a deliverance even from worldly calamity is, we believe, rather to call forth the kind and generous affections. Joy loves to see itself reflected and multiplied ; the agreeable sensations are mostly of a social nature : the mind, placed at ease with respect to itself, has leisure to extend abroad that tenderness of feeling which it has learned in its own adversity. Although long prosperity, therefore, too often shuts up and steels the bosom, unexpected prosperity after misfortune, at least where it has not been obtained by guilty means, has a contrary tendency. And, if this is the purely natural effect of the removal of evils merely earthly, shall he who contemplates the deliverance of the human race, by a miracle of mercy, from utter condemnation, feel no expansion of heart towards



his brethren, no outflow of affection, no beginnings of that "love, joy, peace, long-suffering, gentleness, goodness," which are the fruits of the Spirit?

Reflect also—and it is a very interesting reflection—that both the calamity thus sustained and the deliverance offered are common to us all. In Adam all die; in Christ all are made alive. We fell by the same sentence, and forfeited the same paradise of purity and happiness. We are restored by a common amnesty, nor are the many mansions prepared for us in our Father's house divided by any impassable barriers. If we observe those who escape together from some dreadful earthly suffering or danger, we shall perceive that one of the first impulses after their deliverance is to embrace each other with transport. This is human nature subjected to a decisive experiment: it is the heart speaking at a moment which precludes disguise. Nor does the effect in such cases expire with the occasion; among the strongest friendships in life are those that have been thus knit together under the influence of common vicissitude,—alliances cemented by tears of sorrow and joy. If these sentiments be natural to the human mind under such circumstances, they should assuredly glow with tenfold warmth in the bosom of him who, looking round on the great family of man, surveys only the children of the same wrath and heirs of the same promise. In this mournful companionship of woe, in this inspiring community of hope, what a seed is sown of sacred and active sympathy! Nothing but the insensibility produced by the effect of the very ruin we are considering, could render men callous to so affecting a motive of mutual attachment and beneficence.

There is another interesting and important light in which the doctrine of redemption places mankind with respect to each other. It is a matter of familiar experience that a

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person, however little remarkable in other respects, who is known to have undergone some imminent danger, and to have escaped by a wonderful deliverance, excites general attention. Still more, if his liberation was effected by the devoted and heroic exertions of some generous champion: in such a case, our sympathy is heightened by a tacit reference to that absent friend of whose great and good qualities we behold a living memorial. But, if we should farther learn that this mighty deliverer was a benefactor, a protector, a preserver, a deliverer, of our own,—our sympathy would swell into enthusiasm and warm into a feeling of affinity. In the view of the Christian dispensation, man in general appears under circumstances of similar though of far deeper interest. He is a monument of great events and of many cares. No common tears have been shed for him; no common blood has flowed for him; he was the subject of no ordinary combat, and the prize of no vulgar victory. The idea of that mighty and mysterious rescue surrounds him with touching associations; and his light affliction becomes awful, by reminding us of an agony more than mortal. This consideration alone might give our brethren of mankind a peculiar attractiveness and dignity in our eyes; but what an affecting, what an impressive inducement is added, when we reflect that the rescue which has so ennobled them was achieved by the Author and Finisher of our own deliverance,—that they are dear to the heart which was pierced for our offences, and graven on the hands which have wrought out our happiness! This, this, is the appropriate, the distinctive spring of Christian charity. The light of nature and philosophy might have taught men to regard each other as brethren, and might in some measure have enforced the claims resulting from that endearing relation; but what human reason ever imagined the untold charities that reside in the

expression, *Our brother for whom Christ died?*

These are not the only considerations that prove the force of the argument we have been recommending; or, in other words, that immediately connect a belief in the doctrine of redemption with the exercise of charity. There are other connecting principles, of a similar kind, and of perhaps equal strength; probably there are many others. But our narrowing limits warn us to forbear: we shall therefore leave the subject to the reader, and shall at the same time conclude the present article.

The Sermons of Dean Kirwan will, we doubt not, be more or less read: the effect which they are known to have produced, and the renown of their eminent author, cannot fail to secure them readers;—but whether they will become generally popular, particularly in this country, is a matter of more doubt. As pieces of hortatory divinity (which is their most important character,) having no longer the embellishments of the admirable elocution and manner which originally recommended them, they will be found too strict to please the worldly; and they want fulness, minuteness, and accuracy, for the pious. As works of eloquence, the genius which unquestionably lives in them cannot be fully appreciated without a more careful advertence to the circumstances under which they were delivered, than can be expected from a casual reader. The localities that gave them interest in the delivery, must rather operate against them in the perusal; and the similarity and confined range of the subjects has tended to produce a monotony in the whole mass, which it required more exuberance of thought or variety of illustration than we here find, to relieve. That free, declamatory manner, besides, which probably gratified the Irish hearer, will as probably offend the English reader. There is a great deal of very noble natural

eloquence throughout the volume; but a large octavo of natural eloquence, on local subjects, or rather on a single local subject, and unaided by the relish of anecdote or narrative, or by interesting displays of individual character, is not calculated to become popular with the modern English public. We are not good recipients of *unaccompanied* natural eloquence. We require variety, finish, matter, philosophy; and, where we find these sparingly dealt out, are not unlikely, after admiring a few pages, to sleep over the rest.

Yet this volume has many claims on the public attention; and among others, it has one which we should hold it unpardonable to pass in silence. Dean Kirwan left behind him a family of two sons and two daughters. The latter have the benefit of a small annuity from the Crown; but the sons are totally without provision, and one object of the present work is to assist in raising funds for their education.

Can there be a more affecting thought than that these very discourses, which have produced thousands of alms for the Orphan-house in Dublin, which have upheld the most splendid institutions of charity, which have soothed so many pains, and assuaged so many sorrows, should now plead in vain for the orphans of him by whom they were composed?

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*Hebrew Melodies.* By LORD BYRON. London: Murray. 1815. pp. 53.

THE history of this publication is very short. Mr. Braham, the celebrated vocal performer, and Mr. Nathan, having undertaken to publish some Hebrew melodies, or tunes, which have been immemorially used in the synagogues, were so fortunate as to be supplied with English words for their music by Lord Byron. The words are now published by them-



selves, though still under the title of *Hebrew Melodies*; a term perhaps improperly applied, since it seems synonymous with *Hebrew airs*, or *music*, and therefore belongs rather to the tunes themselves than to the accompanying poetry. The only justification of this apparent impropriety, is by supposing it to be the practical application of a well-known metaphor; and that music, having been in this instance "married to immortal verse" (as Milton expresses it,) has given to its partner its own name, which is still retained in a state of separation.

Those who expect to find in this collection a very ample or striking exhibition of Lord Byron's genius, will probably be disappointed. It is, indeed, sprinkled with occasional indications of his hand; but, on the whole, it is a slight work, and was evidently intended as nothing more. It might rather seem the fruit of a single day of leisure, than the hard achievement of long-continued toil, or a brilliant assemblage of the results of distant and insulated moments of inspiration.

The members of Christian communities have been so accustomed to regard Hebrew exclusively as a sacred language, that the term *Hebrew Melodies*, when applied to poems, instinctively conveys to our minds the idea of compositions directly employed on sacred or highly moral subjects, and devotional in their general complexion if not in their immediate and professed destination. In the work before us, indeed, the author speaks in the character of those with whom Hebrew is, in some degree, the language of business and of Society as well as of religion. Still, as the music for which his compositions were intended, is understood to have been perpetuated only through the medium of worship, we naturally conclude that the poetry will consist of "holy lays;" verses either immediately religious, or at the least serious and

contemplative. He who opens the book with this impression, will feel some surprise on reading the first piece in the collection. We subjoin it for the judgment of the reader.

"She walks in beauty, like the night  
Of cloudless climes and starry skies;  
And all that's best of dark and bright  
Meet in her aspect and her eyes:  
Thus mellow'd to that tender light  
Which heaven to gaudy day denies.

"One shade the more, one ray the less,  
Had half impair'd the nameless grace  
Which waves in every raven tress,  
Or softly lightens o'er her face;  
Where thoughts serenely sweet express  
How pure, how dear their dwelling place.

"And on that cheek, and o'er that brow,  
So soft, so calm, yet eloquent,  
The smiles that win, the tints that glow  
But tell of days in goodness spent,  
A mind at peace with all below,  
A heart whose love is innocent!"

pp. 3, 4.

It would be lost time, to shew that this is not sacred poetry; but we may be allowed to remark, that it is not even appropriate or national. There is nothing in it of a Hebrew or even of an Oriental character; unless an allusion be supposed in the mention of "cloudless climes;" an allusion too faint to be perceived till it is sought. The personification of Night, which forms the basis of the poem, would rather suit the genius of classical than of Oriental composition. Of such personifications all poetry which is not derived from a classical source, from

"—— the songs  
Of Grecian bards and records writ by  
fame  
For Grecian heroes,—"

makes a very sparing use. But the comparison of a dark beauty to a star-light night, seems neither classical nor Hebrew. It reminds us rather of the quaint prettiness and fanciful refinement that distinguished the poets of our own country in the seventeenth century,—in the age of madrigals and posies,—of Withers,

Herrick, and Carew. This remark does not necessarily imply blame; for the poem is evidently the production of a superior hand; and the second stanza strikes us as peculiarly elegant. Yet, after all, such themes sound somewhat strange on holy ground. Our earliest associations are violated, when we hear the Muse of Palestine so uttering her voice; and we are tempted to believe, that she has really forgotten the songs of her country in a strange land.

Next to this, we might not improperly introduce a similar melody, entitled, "I saw thee weep;" in which the eyes of the person addressed are compared to a violet, and her smiles, first to a sapphire, and then to the setting sun, which tinges even the darkest clouds around it with a glow of cheerfulness. But we must not be too profuse of quotation; and, therefore, shall rather submit to the reader another piece which we consider as a happier specimen of the author's manner:—

"It is the hour when from the boughs  
The nightingale's high note is heard;  
It is the hour when lovers' vows  
Seem sweet in every whispered word;  
And gentle winds and waters near  
Make music to the lonely ear.  
Each flower the dews have lightly wet,  
And in the sky the stars are met;  
And on the wave is deeper blue,  
And on the leaf a browner hue;  
And in the Heaven that clear obscure,  
So softly dark, and darkly pure,  
That follows the decline of day  
As twilight melts beneath the moon away."  
p. 23.

This is soft and harmonious; but it is an European, not a Hebrew melody. In such of these poems as are descriptive, we presume it will not be denied that the scene, unless where it is avowedly laid in some country of exile or of temporary residence, should be laid in the Holy Land itself. But the scene of this poem, if any where, is laid in England. The nightingale, for

example is introduced; and, though the nightingale is said to have been met with in Palestine, yet at all events, she must be too much of a stranger there, to hold a prominent place in a twilight picture. What is worse, the twilight itself is a stranger, or nearly so, in the regions adjacent to the tropics; that is, it is too short and hurried in its duration to gain a marked character. But the description offends more by omission than by positive fault. The ideas which we, in this western world, popularly entertain about Judæan scenery, are sufficiently peculiar and distinctive. We think of vines, and olives, and cedars,—of the camel and the antelope,—of streams bordered by date-trees, plains covered with tulips and roses, and hills rich with pasture or fragrant with aromatic shrubs. These ideas the descriptive poet should satisfy, or should correct. But, in the lines before us, no such local features occur; nor is there any thing to mark the distinction which may be supposed between the richness and luxurious lassitude of a Syrian sunset, and the more sober, more refined, more *contemplative* character of our own evening landscapes.

The following couplets are not open to the same criticism, or are open to it but slightly; for the piece is extremely short, and turns on a single thought:—

"Sun of the sleepless! melancholy star!  
Whose tearful beam glows tremulously far,  
That show'st the darkness thou canst not  
dispel,  
How like art thou to joy remembered well!  
So gleams the past, the light of other days,  
Which shines, but warms not with its  
powerless rays;  
A night-beam Sorrow watcheth to behold,  
Distinct, but distant—clear—but, oh how  
cold!" p. 37.

These lines will, we make no doubt, be extremely admired; and they certainly display fancy, command of expression, and ease of



versification. It may, however, be observed that they are turned with a kind of ingenuity and cleverness which hardly belong to effusions of deep and strong feeling. There is, indeed, nothing affected or unnatural in comparing a single star to remembered joy, had the resemblance been just touched and no more; it would then have been delightful; but, when dilated and dwelt upon and pursued into particulars, it does itself become what it describes—"distinct, but distant—clear, but, oh how cold!"

It may seem a slight objection, but we will take the opportunity of protesting against the unnecessary multiplication of such hard words as *night-beam*. Formerly, our poets were fond of yoking together a noun and a participle; as, *saffron-cinctured*, *tempest-footed*, *lion-hearted*, *death-devoted*, *love-lighted*, and many others; combinations, sometimes necessary, sometimes very expressive, sometimes at least tolerable, more often as gratuitous as they were harsh and disagreeable. But what are these to *night-cloud*, *death-shot*, *death-shade*, *death-angel*, *death-scene*, *bosom-scene*, *fire-shower*, *battle-shower*, *glory-wreath*, *poison-mouth*, *sorcery-secret*, and the rest of that variety of curious manufactures which the present day has poured forth? The compound epithets of the old school were distressing enough; but they are simplicity and harmony itself, when compared with the *combination-substantives* (if we may name them after their own style) of the new. It needs the strongest compensating advantages to justify the use of forms of speech so strange and uncouth. The Hebrew tongue, indeed, has a method of joining together nouns in *regimine*, as it is called; but we deprecate the extension of such a regimen to English, even when employed on Hebrew melodies.

Such of our readers as expected to find this a collection of sacred poems, and who have accompanied

us thus far, and have heard of nothing but starry nights, ruddy clouds, clear heavens, sun, moon, and stars, must begin to think there is some truth in Juvenal's old accusation, that "the Jews have no objects of worship but the clouds and the divinity of the visible firmament."\* It should be mentioned, therefore, that the examples we have given have been selected from different parts of the collection, and that they are interspersed with others, which, if not strictly sacred, at least approach to that character more nearly. The present state of the Jewish people,—expatriated—dispersed—trodden down—contemned,—afforded the noble author a very fine subject; and that he has not neglected to avail himself of it, will appear from the following lines:—

"Oh! weep for those that wept by Babel's stream,  
Whose shrines are desolate, whose land a dream;  
Weep for the harp of Judah's broken shell;  
Mourn—where their God hath dwelt the godless dwell!

"And where shall Israel lave her bleeding feet?  
And when shall Zion's songs again seem sweet?  
And Judah's melody once more rejoice  
The hearts that leap'd before its heavenly voice?

"Tribes of the wandering foot and weary breast,  
How shall ye flee away and be at rest?  
The wild-dove hath her nest, the fox his cave,  
Mankind their country—Israel but the grave!" p. 11.

Surely these are lines every way worthy of the writer. They are full of nature and feeling. The only remark we shall venture on them in the way of censure, is one which must strike every reader;—they rather ungracefully confound the present state of the Jews with the

\* "Nil præter nubes et cæli numen adorant."

Babylonish captivity. This piece is accompanied by another on the same subject, in which we observe what seems to us an instance of inaccuracy. "The Baal-adorer" (it is said) "bows on Sinai's steep." The only persons that at present bow on Sinai's steep are Mahometans and Christians; and we know not that a Hebrew would stigmatize either of these as adorers of Baal.

Next to the present state of the Jews, it is natural to think on the striking passages of their past history, and to ask what use Lord Byron has made of these. The poems are too few to afford any considerable number of examples in this department. We perceive but five or six; and of these we shall particularize only two; the song of Saul before his last battle; and the destruction of the army of Sennacherib. The former has the following spirited lines:—

"Warriors and Chiefs! should the shaft  
or the sword  
Pierce me in leading the host of the Lord,  
Heed not the corse, though a king's, in  
your path:  
Bury your steel in the bosoms of Gath!

"Thou who art bearing my buckler and  
bow,  
Should the soldiers of Saul look away from  
the foe,  
Stretch me that moment in blood at thy  
feet!  
Mine be the doom which they dared not to  
meet." p. 24.

In the second of these quadruplets, the poet has deviated from the truth of history. According to the original narrative, Saul, after sustaining a grievous defeat, finds himself too much disabled by his wounds to escape the pursuit of the victorious Philistines; and *then*, he calls on his armour-bearer to slay him, that he may not more ignominiously perish by the hands of an enemy whom he hated and despised. The act well comports with the unhallowed ferocity of his character; and it is fully explained, though not justified, by the

occasion. In the poem, on the other hand, he, *before the battle*, enjoins the armour-bearer to slay him in the case of a defeat, without any reference to his being wounded; that is, he chooses at all events rather to perish than to fly. But, even so, it does not appear why he should choose to be slain by his own attendant; and it should have been explained that it was to avoid a worse death from foes whom he detested. The explanation should have been given, for it is not obvious; as it might have seemed at least equally natural that he should have rushed into the thickest battle, and, after a desperate resistance, have found a bloody bed on the corpses of his victims.

The other historic piece to which we alluded, is on the destruction of the army of Sennacherib, and we shall transcribe it entire:—

"The Assyrian came down like the wolf  
on the fold,  
And his cohorts were gleaming in purple  
and gold;  
And the sheen of their spears was like  
stars on the sea,  
When the blue waves roll nightly on deep  
Galilee.

"Like the leaves of the forest when summer is green,  
That host with their banners at sunset  
were seen:  
Like the leaves of the forest when autumn  
hath blown,  
That host on the morrow lay withered and  
strown.

"For the Angel of Death spread his wings  
on the blast,  
And breath'd in the face of the foe as he  
pass'd;  
And the eyes of the sleepers wax'd deadly  
and chill,  
And their hearts but once heaved, and for  
ever grew still!

"And there lay the steed with his nostril  
all wide,  
But through it there roll'd not the breath  
of his pride:  
And the foam of his gasping lay white on  
the turf,  
And cold as the spray of the rock-beating  
surf.



"And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on  
his mail;  
And the tents were all silent, the banners  
alone,  
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in  
their wail,  
And the idols are broke in the temple of  
Baal;  
And the might of the Gentile, unsmote  
by the sword,  
Hath melted like snow in the glance of the  
Lord!" pp. 46—48.

In the first of these stanzas we wish that the image were clearer; and, in the last but one, we could willingly part with those lagging, lazy words, *unlifted* and *unblown*. But we will not by slight objections violate the dignity of this animated production. Considered altogether, it appears to us the best in the collection. It has genius, propriety, and felicity. And it has that rushing flow of lyric impetuosity, of which Lord Byron's writings furnish no other eminent instance, excepting the boldly graphical and rudely characteristic song of the Sulhotes in *Childe Harold*.

Of compositions directly allusive to sacred subjects, or to subjects which ought to be sacred, there are about three or four. One of these, entitled, "When coldness wraps this suffering clay," describes with great vividness some of those thrilling questions and anticipations that occur to a thinking mind, when reflecting on the state of disembodied spirits. But the subject is neither filled up by any notice of those awful moral questions which it inevitably suggests, nor followed out into any one of those important moral results to which it naturally leads. Besides this, the poet, in describing a finite immaterial being, which is all eye, all ear, all sense,—has insensibly slid into a description of omnipresence and omniscience, which are qualities of

Deity.—Of another poem we shall give the first and the best half.

"If that high world, which lies beyond  
Our own, surviving Love endears;  
If there the cherish'd heart be fond,  
The eye the same, except in tears—  
How welcome those untrodden spheres  
How sweet this very hour to die!  
To soar from earth and find all fears  
Lost in thy light—Eternity!" p. 7.

These lines are natural, and very elegant; but the sentiment is incomplete, and the sequel of the poem (which seems to us very hasty and obscure) only makes the matter worse. It ought surely to have been added, that those who would realise these lofty views, must be careful to found their friendships in such diligent preparation for that higher world, and such a sympathy of eternal prospects, as may give assurance to hope, and confidence to affection. All else is darkness. That passionate desire of re-union, which we all feel on the loss of friends, will be but ill quieted, unless it is soothed by other promises than those of reason or nature. These things *we* say plainly; but a poet may say them poetically; and why should he omit them?

We have only one farther chapter of remark. In searching through the collection, we find no one poem of a decidedly pastoral character, nor any properly pastoral allusion. Surely, a Hebrew melodist sacrifices one of his greatest natural advantages, when he wholly neglects this ground. No book, ancient or modern, exhibits the pastoral life in such amiable and attractive colours as the Bible. Among the most beautiful of our Divine Saviour's parables, are those which we may call pastorals;—those in which he describes the care of the good shepherd for his flock,—the gentle kindness with which he feeds and folds them,—the devoted courage with which he defends them when in danger,—the tender anxiety with which he seeks

out the lost. We would say it with reverence,—but perhaps it may not be a presumptuous conjecture, that, to his human nature, these images sometimes came doubly recommended by the idea of those blameless men who, while diligently discharging the duties of their simple station, “keeping watch over their flock by night,” were honoured with the earliest intimation of his earthly advent, and first did homage to the Redeemer of the world.

The pastoral allusions in the Psalms appear peculiarly touching, when we recollect that the early youth of the Royal Author himself had been past in the occupations of a shepherd. Filled, indeed, with a grateful sense of the Divine bounty, he has not scrupled to record, and that even in a solemn chaunt, intended for the public service of the temple, that he had been exalted to the throne “from the sheepfolds.”\*—How graceful, how beautiful a confession, in the mouth of a sage distinguished for his writings, a monarch governing a rich and populous country, a warrior followed by numerous and puissant armies! But it is still more interesting, though perhaps less obvious, to observe that he scarcely ever refers to the images of pastoral life, except in a tone of pleased tenderness. The allusion, indeed, may sometimes be conjectured, where it is not prominent: “Behold, He that keepeth Israel shall neither slumber nor sleep.” Is it not a natural supposition that there is here a covert reference to the nightly vigilance which the shepherds of Judea were obliged to exercise in a country abounding with beasts of prey? The best comment on the passage is, perhaps, another already quoted: “And there were shepherds, abiding in the field, keeping watch over their flock by night.” In other instances, the metaphor is more extended: “The Lord is my shepherd;

\* Psalm lxxviii.

I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.” The description is most tender, and, in the original, we doubt not, exquisite. It came from a mind where the deepest feelings of gratitude to Heaven were blended with the purest among earthly associations,—with the recollections of a well-instructed childhood,—the cherished memory of early hopes and guileless pleasures;—for we are elsewhere told concerning him who so spoke, that he had once been accustomed to “feed his father’s sheep in Bethlehem.”

It will, on the whole, be perceived, that, if the work before us has not effected much, it is because it has attempted little. The result, however, is, that the task with which Lord Byron has rather played than grappled—we mean, the task of founding a set of short popular poems on the basis of the Hebrew Scriptures—remains substantially untouched. Whenever that task is undertaken with adequate powers and qualifications, we have little doubt that it will immortalize him who makes the trial. It is well known that the introduction of any new military weapon or method in war has generally insured brilliant successes to the innovators. On this principle, Lord Crawford, a British soldier distinguished in the Russian service, was disposed to revive the use of the bow and arrow. The same principle has been strongly exemplified in literature, in our own day. The poet who equipped himself with a new set of poetic engines and tactics from the neglected armory of the border-minstrels, having talents to wield these extraordinary means, rose at once to the first rank of fame. The Hebrew minstrelsy affords not less rich, and in some respects infinitely richer, materials. It has already furnished out the noblest of epic poems; and it would be found equally favourable, in their mea-



sure, to the lyric and elegiac muses. We could wish that some of our eminent living poets would think on this subject. We cannot help saying, "*Exoriare aliquis.*" But it would be no light enterprize to adopt, and one not to be adopted without due forethought and preparation. The spirit of those writings should be imbibed, that their beauties may be duly transfused. Nor should he who shall meditate the achievement, be ashamed to follow the example of that exalted person who, projecting a similar labour, pre-

pared himself, not "by the invocation of dame Memory and her siren daughters, but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases."\* A singular invocation,—and how singularly rewarded!—for it proved the consecration prayer of *PARADISE LOST*.

\* The Reason of Church Government, lib. ii.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

In the Press: An Account of the Kingdom of Cabul and its Dependencies, comprising a View of the Afghans, &c. by the Hon. M. Elphinstone;—A Treatise on Consumptive Diseases, by Dr. Young;—Edinburgh Fugitive Pieces, by the late Mr. Wm. Creech;—Observations on a Tour through certain Provinces of Eastern Russia, by Dr. Halliday, of Birmingham;—Plans for Ameliorating the Condition of the Lower Orders of Society, by the Author of the Battle of Nevil's Cross.

The prizes, given annually by the Representatives in Parliament of Cambridge University, to two Senior and two Middle Bachelors of Arts, who shall compose the best Dissertations in Latin Prose, have been this year adjudged as follows:—*Senior Bachelors*—Rev. J. Scholefield, Scholar of Trinity College.—*Middle Bachelors*—Mr. J. Bailey, Scholar of Trinity College; the Rev. J. Pearson, Fellow of St John's College.—To the Senior this year but one prize was awarded. The subjects were:—*For the Senior Bachelors*, "Quid causæ est cur apud Romanos, postquam sub Imperatoribus essent, eximia minus florere ingenia?"—*For the Middle Bachelors*, "Utrum clementioris sit animi, leviter delinquentes suppliciis, pro ratione culparum adhibitis, coercere, an impunitos dimittere?"—Sir William Browne's gold medals have been gained as follows:—Greek Ode, J. H.

Christ. Observ. No. 164.

Fisher, Trin. Coll.; Latin Ode, Geo. Stainforth, Trin. Coll.—The subjects were, for the former, "In Augustissimum Galliarum Regem solio avito redditum;" for the latter, "Vivos ducent de marmore vultus."—The subject for the Epigrams was, "Quidquid dicam aut erit, aut non." No prize was given.—The Chancellor's gold medal for the best English Ode has been adjudged to Mr. Smirke, Scholar of St. John's College; subject, "Wallace."

On Wednesday the 19th of July, the premiums of the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's were adjudged as follows:—

The premium of *fifty pounds* (by benefaction) for the best Essay on the Divine Origin and Succession of the Christian Priesthood; on its Necessity as a Divine Appointment; and on the Relation which it bears to the Jewish Priesthood, was adjudged to the Rev. Hector Davies Morgan, Minister of Castle Hedingham, Essex.—A premium of *ten pounds* for the second best Essay on the same subject, was adjudged to Mr. George Moodley, of Truro, Cornwall.—Also, a premium of *ten pounds* for the best Essay on the Evidence that St. Peter never was at Rome, was adjudged to Mr. James Clarke Franks, Scholar of Trinity College, Cambridge.

## EAST INDIES.

It appears by letters from Java, that the Rajah of Bali had made an attack on the Company's territory in that quarter, and that an expedition was preparing to punish the aggression. The cause assigned for the hostility of this prince is the diminution of his revenue, in consequence of the trade in Slaves being abolished; as under the former system, an immense number of these miserable beings were annually brought to Java from Bali and Macassar. In the latter place also, some symptoms of discontent are said to have appeared among the chieftains, originating in the same cause.

On the 20th of June, 1814, the public disputations in the College of Fort William, took place before Earl Moira, attended by his Countess, lady East, lady Nugent, and other ladies. His Lordship opened the business of the day by a splendid speech, which, not having been committed to paper, is more imperfectly reported than the former speeches on the same occasion. Enough, however, is preserved, to give it a decided pre-eminence in eloquence. We have room only for a few brief extracts.

“ Among the languages of modern Europe, specious but subordinate pretensions have been advanced to cadence, terseness, or dextrous ambiguity of insinuation, while the sober majesty of the English tongue stood aloof and disdained a competition on the ground of such inferior particularities. I even think that we have erred with regard to Greek and Latin. Our sense of the inestimable benefit we have reaped from the treasures of taste and science, which they have handed down to us, have led us into an extravagance of reverence for them. They have high intrinsic merit without doubt, but it is a bigoted gratitude, and an unweighed admiration, which seduces us to prostrate the character of the English tongue before their altars. Every language can furnish to genius casually a forcible expression; and a thousand turns of neatness and delicacy may be found in most of them; but I will confidently assert, that in that which should be the first object of all language, precision, the English tongue surpasses them all; while in richness of colouring and extent of power, it is exceeded by none, if equalled by any. What subject is there within the boundless range of imagination, which some British author

has not clothed in British phrase, with a nicety of definition, an accuracy of portraiture, a brilliancy of tint, a delicacy of discrimination, and a force of impression, which must be sterling, because every other nation of Europe, as well as our own, admits their perfection with enthusiasm? Are the fibres of the heart to be made to tremble with anxiety, to glow with animation, to thrill with horror, to startle with amaze, to shrink with awe, to throb with pity, or to vibrate in sympathy with the tone of pictured love: know ye not the mighty magicians of our country, whose potent spell has commanded and continues irresistibly to command those varied impulses? Was it a puny engine, a feeble art, that achieved such wondrous workings? What was the sorcery? Justly conceived collocation of words is the whole secret of this witchery, a charm within the reach of any one of you—and remember that there was a period, not remote, when all these recorded beauties of our language were a blank; were without form and void. The elements of those compositions, which now so uncontrollably delight and elevate our souls, existed; but they existed as dormant powers, inert capacities; they were the unconnected notes of the gamut; the untouched strings of the harp. The music was in the instrument; but the master's hand had not thrown itself across the chords to rouse them from their slumber, and bid them scatter ecstasies. Then do you make trial of their force; fear not that the combinations are exhausted. Possess yourselves of the necessary energies, and be assured you will find the language exuberant beyond the demand of your intensest thought. It has no assignable compass.”

“ While I thus display to you the perfections of the English language, let me not be supposed to hold forth any temptations by which I wish to divide your attention from your present studies. It would be a fraud upon your friends and upon your native country, if you suffered any other object to hold a rivalry with your professed studies in the College. But to those who will wholly, and, as they may think, exclusively, devote themselves to those studies, I will give this encouragement; I will assure them that in proportion to the progress which they make in the Asiatic languages, they will find an augmented facility in bending the English tongue at their pleasure. It was a quaint, but ex-



pressive and pregnant, saying of the Emperor Charles the Fifth, that whenever he had conquered a new language, he found that he had acquired an additional soul. He felt within himself a marked expansion of the powers of conception, comparison, and combination. It could not be otherwise—the study of language necessarily entails it. Words, the types of ideas and things, cannot be treasured up without some consideration of the things to which they refer; and the variety of shades which must present themselves in translation, will infallibly lead the student into a research respecting the causes and qualities of those discriminations calculated to open his mind to an infinity of relations in his native tongue never before imagined by him. This was what the Emperor meant to imply he had perceived in himself. Be assured that the same cause will produce a similar effect in you, and the gratifying result of it will be, that you will find yourselves imperceptibly become competent to wield with readiness, with elegance, and vigour, the mighty weapon of the English language.”

“Pursue then your present occupation earnestly. The richest rewards lie before you—all that can gratify the vanity or sooth the higher feelings of our nature. It would be quite sufficient were I only to indicate the proud consciousness of shewing yourselves exemplarily worthy of the bounty of our honourable Patrons in this institution. It would be an honest triumph to feel, that you had discharged your obligation to them by the attention with which you had fulfilled their object, and by the capacity you had acquired of rendering them service. But I have even in that line much more to hold forth to you. I conscientiously believe, that the administration of affairs in this country, (I cannot be supposed to allude to my own short term in it,) has been guided by a more active solicitude for the welfare of the governed, than has perhaps taken place in any other portion of the globe. The view I have had of the system of government enables me to assert, that the security and the comfort of the people are watched over and promoted with the most anxious vigilance and unremitting exertion. The best intentions, however, of any Government may be defeated, if in even a remote link there be a disposition to thwart them. The power which you will have attained of communing with the inhabitants, will enable you to dis-

cover and to designate to us any particular, in which the paternal superintendence of Government is perverted. You will be enabled to suggest to us, where the intervention of our authority, or of our assistance, may mitigate and redress any physical or moral evils under which the native subjects labour. In short, you will be the efficient ministers of that beneficence, which the British Nation has so generously desired and resolved to extend to the inhabitants of India. If this be not enough, I will allure you by the advancement you will gain in rate of intellect. I will tell you that conscious elevation in the state of being is the most delightful sensation that can swell the breast. It may suit the poet to describe man as indiscriminately born

——— ‘High to bear his bro ,  
To drink the spirit of the golden day,  
And triumph in existence;’

But the observation must be dull indeed, which has not satisfied you, that to uncultivated man, there is no such glowing sentiment. The propensities of his nature are selfish and violent. His qualifications make him only the most mischievous and dangerous of animals. Hateful to others, and knowing that he is so, he never can raise his thoughts above petty plots for the molestation of his fellows, or miserable precautions for his own security. It is only through culture, that he can arrive at any sense of his duties; and through that sense of his duties, at any estimation of himself. And that first important step gained, what an infinity of gradations remains! Is it nothing to remove yourselves almost universally from the lowest line of such a scale? Is it not excellent to reach the top of such a progression, and to enjoy over so large a portion of your kind, a pure, a noble, an undisputed exaltation? Undisputed, I say, because it is so deliciously fascinating to the human heart to receive such instruction as will make it buoyant, and help it to soar from the dirt and dregs and depression of this earth, that it will always repay the boon by enthusiastic submission to whosoever can bestow it. Superiority of mental powers is the warrant of the Almighty for command; and man will eagerly bow to it wheresoever his judgment acknowledges the stamp and signature. Ought I to stop here? Not so. Having attained that summit, think what an expanse must be spread beneath your eye. Think how your eagle

ken will range around ;—how distinct will be your view of the universe ; that view which necessarily leads the mind from nature up to nature's God. Upon that pinnacle man breathes a purer air : he becomes in some degree a denizen of ethereal regions, before he has shaken off his mortal coil. Not by a selfish divorce from society, or by a chilling abstraction from earthly concerns. Oh no ! The capacity to which he has raised himself of gazing more stedfastly and more fervently on the ineffable glories of the Creator, will only teach him to read more distinctly the part which Almighty Wisdom has assigned to us here below. He will feel that fulfilment of earthly relations is the great obligation imposed on our existence in this world : he will confess that no period of life can be exempt from it—the energy of youth, the steadiness of maturer years, and the experience of age, are alike bound to obey the claim. Even in that stage of decadence, when the failure of the frame no longer allows bodily

activity, he will be sensible that he still may inculcate and watch, and warn, and prompt, and encourage, and lead younger intellect to a conception of its high destinies. Thus will he earn the last and best of mortal consolations. Looking forward in calm and humble confidence to the hour in which the Great Giver of good shall require from him the entrusted talent, he will hope that he may surrender it not ungratefully misprized, not idly overlooked, nor sordidly unemployed."

Of course it will not be supposed that we concur in all the sentiments contained in this last extract.

The Students who pre-eminently distinguished themselves on this occasion, were Mr. Sterling, Mr. Millett, Mr. Sleeman, Mr. Bryce, Mr. Turner ; and next to these, Mr. Cracklow, Mr. Mackenly, Mr. C. W. Smith, and Mr. Fell.

## LIST OF NEW PUBLICATIONS.

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## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from p. 430.)

#### AMERICA.

The zeal for the circulation of the holy Scriptures is no less ardent and active in the Western Hemisphere, than in the old Continent. In the month of March, 1814,

the Bible Societies amounted to thirty-eight; and their number is now stated to be sixty-nine, with a prospect of three more. The spirit of cordiality which animates these Societies, and the regard expressed by them for this Institution, are highly gratifying.

The Managers of the Virginia Bible Society state, that they rejoice in the pros-

perity of all similar Societies; and particularly in contemplating the continually increasing resources and operations of the British and Foreign Bible Society.

The Secretary of the New York Bible Society thus concludes his letter: "And while we behold our forefathers and brethren across the Atlantic pressing forward with vigour, and outstripping us in the race, our hearts exult in the view. We bid them God speed, and strive to imitate so glorious an example."

The capture of a vessel, conveying a quantity of Bibles to the Cape of Good Hope, by an American privateer, afforded the Bible Society at Massachusetts another opportunity of displaying its paternal regard for this Institution. The Treasurers, on the sale of the prize, purchased the Bibles on their own responsibility. Their proceedings were ratified at an Annual Meeting of the Society, and notice given, that the redeemed Bibles and Testaments were again the property of the British and Foreign Bible Society. The Committee repeat their cordial acknowledgments for the truly Christian and liberal conduct of the Bible Society at Massachusetts; and have, in return, placed the Bibles and Testaments at the disposal of that Society. The attention paid to supply the American prisoners of war has been noticed by the Secretary to the Bible Society at Virginia, in the strongest terms. He himself, the Rev. J. H. Rice, before the institution of the Virginia Bible Society, distributed among the British Prisoners of war a number of Bibles, which were well received.

The Committee have granted to the Philadelphia Bible Society, for printing German Scriptures, 200*l.*; to the New York Bible Society, for printing French Bibles, 200*l.*; to the Delaware Bible Society, 100*l.* besides donations in Books to other Societies.

The Committee have received a gratifying account of the distribution of Dutch Bibles and Testaments sent to Surinam, in South America. In Canada, a supply of the English and French Scriptures, to the amount of 100*l.*, has been placed at the disposal of the Quebec Auxiliary Society, in addition to the usual return of a moiety of its contribution.

The Nova Scotia Auxiliary Society, has remitted 600*l.* to this Institution; making a total of 800*l.* since it was formed in No-

vember 1813. Branch Societies have been added in the principal towns of that province.

The Auxiliary Societies at Pictou and Quebec have renewed their contributions.

In the island of Antigua an Auxiliary Society was instituted on the 9th of February last, which has commenced with a respectable subscription.

The Committee have received 72*l.* 9*s.* 6*d.* from Port royal, Jamaica, through the Rev. T. Simcockes, the Rector; and 45*l.* 19*s.* sterling, from Kingston; beside several smaller donations from other parishes and individuals in the same island.

An opening has been made for transmitting the French Scriptures to St. Domingo, through a gentleman returning to that Island. 100 Bibles and 250 Testaments have been placed at his disposal, and encouragement has been given for the formation of a Society there.

The Committee have taken every practicable opportunity to promote the circulation of the Scriptures in the West Indies; and have supplied copies for gratuitous distribution or sale within several of the islands.

#### AFRICA.

The Bible and School Commission, at the Cape of Good Hope, has resolved annually to transmit 25*l.* to this Society, which has also supplied the Commission with Bibles and Testaments on credit. An importation of Dutch and German Testaments from Bengal had proved a seasonable supply to the converted Hottentots, in Southern Africa. The Rev. George Thom had visited two settlements of Hottentots, containing 650 inhabitants, as well as that at Bethelsdorp: he had heard some of the Hottentot youth read very well; and the Bible was much read by the Christian Hottentots. The Committee have received an application for a number of Bibles and Testaments for the converted Namaquas, a tribe of South Africa. The Rev. C. Albrecht had begun a translation of the Gospel of St. Matthew into the Namaqua dialect.

The ready acceptance of some Arabic Bibles at Yongroo, in Western Africa, by the Mohammedans, encourages a hope that they may be more extensively circulated, and has produced an application from the Rev. G. Nylander for a further supply. The Committee have



furnished the Church Missionary Society with Arabic Bibles, for Western Africa and India; the Schools at Sierra Leone, with English Bibles and Testaments; and various individuals have been entrusted with copies for distribution in Africa.

## ASIA.

A Memoir of the Missionaries at Serampore, exhibits their progress in translating, printing, and publishing the Scriptures in eighteen eastern dialects, eight of which are in use within the British Dominions in India, and ten out of them. From later intelligence it appears that their translation has been extended to twenty-five languages, of which twenty-one are in the press. In aid of these works, grants have been voted at different times, amounting to upwards of 13,000*l.* including the purchase of 2000 reams of paper, to replace that destroyed by fire in 1812.

An improvement has been effected by the Missionaries in printing the Chinese, by the invention of moveable metallic types, in place of the wooden blocks, formerly used. The advantages of this invention, independently of the superior beauty of the characters, are these: that it will save much time and expense; while it more easily admits of improvements in the work. A copy of the Gospel of St. John in Chinese, printed with metallic types, has been received.

The Missionaries have also been employed in printing Sebastiani's Persian translation of the four Gospels, and Sabat's Arabic version of the Gospel of St. Matthew. The labours of Sabat have been resumed; and it is hoped that a perspicuous edition of the whole New Testament may soon be obtained. The peculiar importance of a correct style in both these languages is well known. The printing of Mr. Martyn's Hindostanee translation of the New Testament, in the Persian character, was completed. Three thousand copies of the Gospels and Acts had been previously circulated. Wherever the Hindostanee Testament has been received, it has obtained the high approbation of the learned, has been generally understood by the natives, and had proved a source of instruction and comfort to many. The Third Report of the Calcutta Bible Society states, that the circulation of the Portuguese New Testament has met with some obstacles in

the religious persuasion of those for whose use it was intended. One thousand copies of the Tamul New Testament, of which the typographical execution has been highly admired, have been sent to the Danish Mission at Tranquebar. The remaining 4000 copies will be forwarded to Tanjore, and other parts of the Peninsula where the Tamul language is current. Two thousand copies of the Cingalese New Testament have been printed, and the four Gospels have been sent to Ceylon. The type and execution have been admired, and the edition has proved highly acceptable to the native Christians for whose benefit it was undertaken. The Malayalim version of the New Testament, intended for the native Christians on the Malabar Coast, has not yet been completed. The four Gospels were printed at Bombay; the remaining Books of the New Testament have been translated, and the whole is now under the revision of the Malabar Syrian Bishop. The Calcutta Society has relinquished its intention of printing the Scriptures in the language of Canara, for the Roman Catholic Christians of Goa, as the Archbishop of that place has discouraged the plan. It has, however, undertaken the printing an edition of 2000 Armenian Bibles, the copies of which are so scarce in Bengal, as to be only attainable by the wealthy. The Armenians are scattered all over Asia. They have churches in various parts of India. The printing an edition of the whole Scriptures in the Malay language, to which the Government at Fort William had agreed to contribute 10,000 rupees, is suspended for necessary information; but the Society has determined to print 5000 copies of the New Testament only in Malay, for the benefit of the schools at Amboyna. In the list of benefactions received by the Bible Society at Calcutta, is the sum of 1000 dollars from an Association in America—"The American Board of Commissioners for Foreign Missions." An addition has also been made to their funds by subscriptions at Fort St. George, where no Bible Society has yet been instituted.

From a deep sense of the importance of encouraging the exertions now making in Hindoostan, the Committee have agreed to supply the Corresponding Committee of Bengal with the sum of 6000*l.* for expenditure in the years 1813, 14, and 15, to which they have since added a further grant of 2000*l.* for the year 1814, upon receiving the information above communicated. They

have also voted to the Bible Society at Calcutta the sum of 500*l.*, to enable them to reduce the prices of Bibles and Testaments for the poor Europeans in India; and have also sent 500 English Bibles and 1000 Testaments for sale or distribution at the discretion of the Corresponding Committee. For the books and printing paper they have sent, the Directors of the East India Company have liberally granted freight free of expense.

One of the first objects of the Committee of the Columbo Society was to ascertain the number of Christians in Ceylon, and the languages most familiar to them. The result of the inquiries gives the number of native Protestants as 150,000, and that of the Catholics about 50,000, of which the great majority speak Cingalese, and the rest Malabar or Tamul. Scarcely a copy of the Scriptures in either of these languages is to be purchased in Ceylon. The edition, therefore, of 5000 copies of the Cingalese New Testament, completed at Calcutta, proved highly acceptable. A new translation is now carrying on under the superintendence of a gentleman eminently well qualified for the task, W. Tolfrey, Esq. The whole of the Gospels have been translated and corrected. The translation of the New Testament into the Pali, is also in the course of execution. To remedy the great want of Tamul Scriptures, it has been recommended to purchase a number of copies from the Tranquebar press.

The intelligence from Madras relates principally to the distribution of English Bibles and Testaments forwarded for that purpose, and it is very satisfactory. The demand for the Scriptures in the native languages, is still considerable.

To the Bible Society at Bombay, the Committee have voted 1000*l.*

On the 4th of June, 1814, an Auxiliary Bible Society was established at Batavia, under the sanction of Lieutenant-Governor Raffles. The first efforts of this Society will be directed to print the Scriptures in the Low Malay dialect, into which they have not yet been translated. The contributions at Batavia have been liberal, and the Committee have assisted them by a grant of 500*l.* The Dutch Governor-General of Batavia, lately appointed in Holland, was one of the first subscribers to the English Bible Society at Amsterdam.

At the commencement of the last year, the translation of the New Testament into the Chinese language had been completed by the Rev. R. Morrison; and from later advices, it appears that the whole had been printed. A practicable and sure mode of circulating it has been adopted by the Rev. W. Milne, Mr. Morrison's colleague, among the numerous Chinese settlers in Java, Malacca, and Penang. He distributed nearly 750 copies among the Chinese at Java; together with 500 copies of the Book of Genesis. He supplied eight Chinese schools with Testaments for the school-masters, by whom they were used as school-books. Mr. Milne received from Governor Raffles encouragement and assistance in his charitable labours. The Committee have encouraged a further edition of Mr. Morrison's Chinese New Testament, by an additional grant of 1000*l.* By the joint labours of Mr. Morrison at Canton, and of the Missionaries at Serampore, it may be expected that a perfect version of the Chinese Scriptures will be accomplished.

#### GREAT BRITAIN.

A deputation of the Committee had the honour to wait on the Emperor of Russia and the King of Prussia, in June last, for the purpose of tendering to them the thanks of the Society, for their gracious patronage of the principle of its Institution. The deputation was most graciously received; and their majesties condescended to accept copies of the Society's Reports.

Notwithstanding the number of Auxiliary Societies, Branch Societies, and Bible Associations, which had been previously established, the addition during the last year has not been inconsiderable. Sixteen new Auxiliary Societies have been formed in England, three in Wales, nine in Scotland, and two in the Colonies. From these, and the other Societies previously formed, a sum has been received, amounting to nearly 62,000*l.*

The Committee, in acknowledging the zeal and energy which have prompted such extensive contributions, express their hope that the facts stated in their Reports will not only confirm, but enlarge the estimate of the utility of the Society; by shewing that the application of the pious munificence of the United Kingdom has proved extensively beneficial.



The experience of the last year induces the Committee to repeat their earnest recommendation of the establishment of Bible Associations, not only as a means of increasing the funds of the Society, but of ascertaining and supplying the wants of the Scriptures by the lower orders of the community, in a mode calculated to strengthen the bonds of Christian charity, and to connect the various classes of society in the same labour of love. Bible Associations have not only become more general in the United Kingdom, but have been adopted at St Petersburg, Amsterdam, and other parts of Continental Europe. The Committee hope that these examples will produce extensive imitation; by interesting the mass of the population in the distribution of the holy Scriptures, the veneration for them will be increased, and the means of circulating them facilitated and enlarged. Nor should it be overlooked, that while these Associations leave a larger disposable fund at the service of the Parent Institution, and supply the inferior orders of society, without occasioning it trouble or expense, they cherish those moral sentiments in the mass of the community, which are in a high degree conducive to personal virtue and to public happiness.\*

The addition to the funds of the Society, by the liberality of individuals, has not been inconsiderable during the last year.

Scotland, during the last year, has evinced the continuance and growth of that lively interest which the Institution has ever possessed in the hearts of our Scottish brethren.

\* While this Report was passing through the press, intelligence was received, that a commander of one of his Majesty's packets, on the Falmouth station, had established a Bible Association among his ship's company, heading the list with his own name, and regularly collecting the weekly pence from his officers and crew. This is considered to be the first Marine Bible Association; and if the example should be extensively followed, a regular economical mode of supply will be established for the navy and army; and the moral advantages connected with this system will be conveyed to this numerous and important class of our fellow subjects.

Christ. Observ. No. 164.

The progress made in Ireland has also been very considerable. Various auxiliaries to the Hibernian Bible Society have been formed; and that Society has also successfully adopted the plan of Bible Associations. In the last two years the Hibernian Society has issued between 80 and 90,000 copies of the Scriptures: making with the issues of former years, a total of nearly 200,000 copies. The desire to possess the Scriptures, and exertions to satisfy it, have been greatly augmented. The Committee, convinced that the Irish are anxious to read the Scriptures in their native tongue, have determined to print an edition of the whole Bible in the Irish language.

The amount of copies of the Scriptures, issued from March 31, 1814, to March 31 of the present year, is—

126,156 Bibles,

123,776 Testaments;

making a total issued, from the commencement of the Institution, to that period, of

516,479 Bibles,

718,778 Testaments:

in all, 1,235,257 copies; exclusive of about 64,025 circulated at the charge of the Society from depositories abroad; making a total of 1,299,282 circulated by the British and Foreign Bible Society.

The Committee conclude their Report with the following reflections.

That an institution formed for promoting the circulation of the holy Scriptures, and restricted to that object alone, would approve itself to the good sense, piety, and benevolence of the Christian world, was reasonably to be anticipated; and the result has exceeded the most sanguine expectations.

Whether we look at home or abroad, we see an ardent active zeal for diffusing the heavenly light, which was graciously revealed to guide the benighted pilgrims of the earth to the mansions of eternal rest, peace, and joy, moving in a wide circle of Christian charity, whose circumference embraces the whole human race: a zeal which breaths the spirit of the heavenly hymn, when the angel announced the birth of the Saviour of the World, "Glory to God in the highest, and on earth peace, good-will to men."

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Let us freely indulge the delight excited by contemplating this cheering and animating spectacle; although the political horizon no longer displays that serenity, which enlivened the prospects and exhilarated the hopes of the Society at the period of its last Anniversary. It is to be remembered, and confidence is connected with the recollection, that the foundation of the British and Foreign Bible Society was laid in a time of war; and that its fabric has been reared in all its fair proportions, and has acquired solidity and extension, during the prevalence of storms which threatened the annihilation of social order in Europe, and with it the destruction of religion itself.

Let us advert to the piety of those foreign nations, which, depressed by the calamities of war, and impoverished by its devastations, during even the continuance of it have witnessed a good confession in this holy cause; and let this country, which only heard from a distance the thunder of the tempest which burst on the continent of Europe, be grateful that it was blessed with the means and disposition to supply that assistance which alone was wanted to give operation and activity to the pious zeal of our foreign associates.

Let us hail the extensive manifestation of that spirit, which, during the interval of public tranquillity, has enlarged the continental connexions of the Society: in the fullest confidence, that if the late change in the political circumstances of Europe should in any degree limit its operations, they will be renewed with the vigour of recovered elasticity, when the pressure is removed.

In the preceding considerations, your Committee not only see grounds for exultation and hope, but the most powerful motives for the unrelaxing continuance of the Society's exertions. If much has been accomplished, much still remains to be done, in order to bring the work to its desired perfection. The fostering care of the Society is more than ever necessary for the support of Institutions which it has planted. The voice of the stranger is still heard, pleading for its assistance, in the plaintive solicitation of the man of Macedonia, "Come and help us!" The prodigious operations carrying on in the eastern quarter of

the globe, for dispersing the gloom of ignorance and idolatry, demand all the aid and encouragement which this country can bestow; while millions even of the household of faith can hope to obtain only from the benevolence of their Christian brethren, that bread and water of life for which they are hungering and thirsting. It is not of a single territory only of which it is said, "There is such a want of the Scriptures in this country, that a copy of the Bible is scarcely to be obtained for almost any money."

Your Committee, now offering, for themselves and the members of the Society, the tribute of unfeigned gratitude and devout thanksgiving to Almighty God, and humbly imploring the continuance of the Divine favour on the proceedings of the Society, have only to express their hopes, that an increasing sense of the infinite importance of the holy Scriptures to the temporal and eternal well-being of mankind, will impart new vigour and activity to that zeal which at this period animates Christians for the diffusion of them; that the charity which has been consecrated to this pious use, will never cease to flow, until it shall have watered all the parched and barren spots of the habitable globe; and that the seed of the Word, which has been so extensively sown, may bring forth the fruits of righteousness even an hundred fold.

Whatever may be the final result of the efforts now making for promoting the happiness of the human race, by supplying them with the best means of moral and religious improvement, enough has appeared in the records of the British and Foreign Bible Society, and in those of its several Auxiliaries, to shew, that in this respect the Scriptures have not been distributed in vain; that numerous instances have occurred in which they have proved sources of joy and consolation to the desolate and afflicted; and that even the moral and religious state of communities has been greatly meliorated by the perusal of them, as well as by the Christian feelings awakened through the Associations made for their distribution. The unfeigned anxiety which has been exhibited in many countries where the Bible is scarcely procurable, to obtain a copy of it, affords a gratifying presumption, that the possession of this inval-



uable treasure is considered, and has proved, what a gracious God intended it to be, a real blessing.

It shall come to pass, says the Almighty, by the mouth of the prophet, that "I will gather all nations and tongues, and they shall see my glory." It is not for us to know the times and seasons, which God has kept in his own power; but we may be permitted to indulge a humble hope, that the distribution of that revelation which displays his glorious perfections, may be made instrumental to the accomplishment of the prophetic word.

Let it be our care to improve the times and seasons which are given to us, for making known the ways of God upon earth, and His saving health to all nations; and to encourage, by our example and assistance, that zeal which has been so happily kindled: inculcating, both by our conduct and recommendation, a strict adherence to the principle of our Institution; to the gravity of its object, and the importance of its end; as the surest means of consolidating that spirit of Christian love, which harmonizes the various societies co-operating in this sacred cause, and of rendering the Institution itself both permanent and extensively beneficial.

Above all, let us pray that the influence of that holy Book which we circulate, may not only be felt in our hearts, but exhibited in our lives; that the members of this and every other similar institution may let their light so shine before men, that their Heavenly Father may be glorified; and finally, that those who distribute and those who receive the holy Scriptures, may be found among the number described by the Apostle in his Apocalyptic vision:—

"After this, I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb."

#### YEARLY MEETING OF QUAKERS.

We have been much pleased with the Epistle addressed this year by the General

Meeting of the Quakers, held in London, in the month of May last, to all of their body throughout the world. We do not mean that the account of their *sufferings* for tithes, or for military claims, is more touching than in former years, or that their testimony to a free Gospel-ministry, &c. is a whit more convincing, however it may have been "gaining ground among us." But passing by these peculiarities, which are essential to their separate existence, we must confess ourselves much gratified with the general strain of the communication. "It is," they say, "from this holy source" (viz. the Divine power) "that every enjoyment both spiritual and temporal flows: it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality which comes by Jesus Christ. To his service, then, dear Friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days."

They anxiously caution Friends against an eager pursuit after the things of this life.

"That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would, under the Divine blessing, not only conduce to their preservation, but promote their safety and comfort in life."

The letter then censures the religious indifference which is content to attend meetings for Divine worship but once in the week, and strongly urges, that "the Christian practice of daily reading in families a portion of holy Scripture, with a subsequent pause for retirement and reflection," which is believed to be "increasing amongst us,"

should as a "wholesome domestic regulation, be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption."

It also earnestly recommends to the young to allot a portion of each day to read and meditate upon the sacred volume in private: and steadily to direct their minds to Him who alone can open and apply the Scriptures to their spiritual benefit. "In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and, as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed."

It concludes with exhorting "all of every age and of every class, to remember, that if we obey the Divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of Him who 'died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again.'"

#### INSTRUCTION OF ADULTS.

A numerous and respectable Meeting was held at the New London Tavern, Cheapside, on Tuesday the 11th July; the Right Honourable the Lord Mayor, in the chair, to consider the propriety of instituting a Society for teaching Adult Persons, within the City of London, to read. His Lordship opened the proceedings by a clear statement of the importance of the object for which the Meeting was convened, and by a declaration of his cordial approbation of it.

Various other gentlemen having illustrated and confirmed his Lordship's statements, and expressed their conviction of the benefit to be derived from such an Institution, a Society was established, under the

designation of "THE CITY OF LONDON SOCIETY FOR THE INSTRUCTION OF ADULTS." The Right Hon. the Lord Mayor was appointed President;—Sir John Sylvester, Bart. Recorder; John Anstey, Esq; Sir Claudius Stephen Hunter, Bart.; Matthew Wood, Esq.; and George Bridges, Esq. Aldermen; and Thomas Bell, Esq. Vice-Presidents;—and Joseph Fry, Esq. Treasurer.

It is proposed by this Society to divide the City of London into districts; each of which shall be under the direction of a Sub-committee. All orderly persons of both sexes unable to read, of sixteen years of age or upwards, will be considered proper objects of its care. The men and women will be taught in separate places by persons of their own sex.

"The moral and political importance of such a Society for the City of London must be obvious to every reflecting mind, when it is considered that the aggregate of crimes by which our gaols are crowded appears, from authentic information, to be attributable, in a great degree, to ignorance.

"The necessity for this Institution is further evinced by the computation, that there are many thousands of Adult Persons in the City of London alone, and in England at large, upwards of one million three hundred thousand, unable to read.

"The utility of instructing Adults is already confirmed by abundant experience: similar societies having been established in the cities of Bristol, Bath, Salisbury, and Norwich; the towns of Ipswich, Yarmouth, Plymouth, Sheffield, and Uxbridge; the borough of Southwark, and the village of Hackney, and in many other parts both of England and Wales. Hence it is confidently hoped, that such a design for the first city in the world, will awaken and call into action every Christian and every patriot, who has it in his power to promote so good a cause.

"Every person subscribing five shillings or upwards, annually, or rendering service as a teacher, will be considered a member of this Society, during the continuance of such subscription or service; and every person giving a benefaction of five guineas, or upwards, at one time, a member for life.

"Every person subscribing one guinea,



or upwards, annually, will be considered a governor during the continuance of such subscription; and every person giving a benefaction of ten guineas, or upwards, at one time, a governor for life. Such governors will be entitled to attend and vote at all meetings of the committee.

"Donations and subscriptions were immediately raised, to the amount of 130%.

"Farther subscriptions and donations will be received by the Treasurer, Joseph Fry, Esq. Mildred's Court; and by the Secretaries, Mr. Thomas Smith, 19, Little Moorfields; Mr. Richard Blakey, 28, Ad-dle Street; and Mr. Samuel Dennis, 8, Aske Terrace, Hoxton. Persons of both sexes inclined to favour the Society with their personal assistance as teachers, are requested to make known their wish to either of the Secretaries."

#### MARINE BIBLE ASSOCIATIONS.

In a note in a preceding page, we have adverted to the subject of Marine Bible Associations. A paper has recently been circulated on the subject, to which we entreat the public attention, and particularly of all persons connected with ships, whether national or commercial. "The owners and commanders of vessels," it is stated, "must be aware of the great advantages derived from a sober and orderly crew; for they know by observation and lamentable experience, that numerous ships have been wrecked, many valuable lives lost, and a ruinous waste of property occasioned, in consequence of the inattention, drunkenness, or disobedience of sailors. It cannot, therefore, be doubted, that any measure, which has a tendency to promote sobriety and good order, and to improve the morals of seamen, will meet with the warm approbation of the proprietors and masters of ships, and obtain their immediate and hearty support. And such, it is confidently expected, will be the effects produced by the formation of Marine Bible Associations, by means of which the sailors may procure the holy Scriptures on the easiest terms, not only for themselves and families, but even for disposal in foreign countries. Deriving inestimable advantage from this invaluable book, they may become the instruments of conveying it to millions of their fellow-creatures, and thus greatly promote the glorious Christian object of the British and Foreign Bible Society, to extend the know-

ledge of the Gospel of peace and salvation to all the nations of the earth.

"For eleven years the inhabitants of the British isles have manifested their zeal and liberality by assisting in this great cause. The receipts of the British and Foreign Bible Society, during the last year, amounted to nearly one hundred thousand pounds: it is surely, then, full time that an opportunity be afforded for the well-known generosity of British sailors to manifest itself, in aid of this noble undertaking. And if the pure and simple object be explained to them, it would be unjust to suppose either that their characteristic zeal, liberality, and activity, will be unemployed in forwarding this benevolent design, or that they will not equal, in every respect, the hitherto unexampled exertions of their brethren on shore. The plan has been already adopted, not only on board king's ships, but merchant vessels; and the effects on the morals and behaviour of the men have been such, as to encourage every true friend to his country, and to mankind, to assist in the general establishment of similar Associations.

"To accomplish this object, it is proposed that the captain or master of any ship should, by his example and recommendation, encourage his crew to subscribe, either monthly or weekly, at the rate of one penny a week, or upwards, from each person; and the captain or master may be authorized by the subscribers, to stop it out of their wages, if more agreeable to them. The whole amount received to be expended, from time to time, in the purchase, at *prime cost*, of such descriptions of Bibles and Testaments as the subscribers shall require and direct: and as Bible Societies are formed at all the principal ports in Great Britain and Ireland, application may be easily made to any of their secretaries for the requisite supply of the holy Scriptures at prime cost; specifying that the application comes from a Marine Bible Association, and stating the name of the ship and her commander: any number of Bibles and Testaments may thus be obtained, not only for the supply of the crew, but in different languages, for sale in foreign lands."

To facilitate the establishment of these Associations, hints for their regulation are subjoined, together with an Address to Mariners, the price and specimens of different editions of the Scriptures, and the proper forms for keeping the accounts of the

Association; but for these we must refer to the paper itself, which may be obtained by applying to Ellerton and Henderson, No. 2, Johnson's Court, Fleet Street.

#### CHURCH MISSIONARY SOCIETY.

The Rev. Missionaries, Norton, Greenwood, and Schroeter, sailed for India in the *Chapman*, on the 27th of May.—The Rev. Missionary Schulze, and his wife, sailed for Sierra Leone in the *Kirkman*, on the 22d June.—Recent accounts from Africa announce the death of Mrs. Hartwig, and Mrs. Butscher, who were assiduously employed in the religious education of the female youth of that country. Their loss, it is feared, will prove irreparable.—The Rev. Daniel Corrie has arrived from India, and brought fresh and encouraging accounts of the progress of Divine Truth at Agra, and its vicinity. He gives the following account of Abdool Messee's method of promoting Christianity.

"Abdool's method is, to read and explain the Books of Moses, and the Gospels. Where the customs of the natives appear to have been taken from the Bible, he points it out to them. He never enters into the histories of their supposed prophets or gods; but he asks them, if they can shew him any whose life and doctrine can be compared with that of Jesus, and points out the character of a true Saviour. Their own consciences usually make the application; and he has often been asked, 'What, then, do you say our prophets or gods are liars?' His usual answer is, 'Do you yourselves judge. I tell you plainly, that I have ceased to honour them; and I know there is no salvation but in Jesus.' He takes usually a whole chapter to explain, rather than a single verse, and reads the chapters as lessons between the prayers."

We shall hereafter give an abstract of his journals, and some account of the progress of schools in India.

## VIEW OF PUBLIC AFFAIRS.

### FRANCE.

THE general regards of mankind are still necessarily fixed on Paris. There are assembled, either in person or by their ministers, the confederated potentates of Europe; and while their armies traverse the plains of France, garrison her cities, and guard her throne, they are doubtless occupied in devising the means of securing the future repose and happiness of the civilized world. What progress has been made in this work, is as yet concealed from the public: there are, however, some unambiguous indications that its accomplishment is impeded by considerable difficulties. Such difficulties, indeed, were to be expected from the peculiar character of the French Nation, and from the singularly anomalous relations which subsist between its sovereign and the allied powers; and they have doubtless been enhanced by the want of a frank explanation on the part of the allies of their views and final purposes, and by the unavoidable distrust entertained respecting some of the individuals who form the present administration of France. It would have well become the allies to have

made a distinct and manly declaration of their intentions, which would at once have put a period to all those doubts and fears which now agitate the population of that country. It would have well become the king in concert with those allies to have laid down clearly the principles of his future government; to have formed to himself a ministry on which he could rely as being attached to his person, and as possessing a community of interest with himself; to have boldly singled out the guilty leaders in the late Revolution for trial and punishment; to have dissolved the rebel army, and to have environed himself with troops of whose fidelity he was assured. Had this conduct been adopted with promptitude and decision in the first instance, and pursued with firmness; and had the allies, in thus concurring to punish the guilty, abstained at the same time from all violation of private property, and adhered rigorously to the terms of their Declaration, the public mind would sooner have been tranquillized. All would have known precisely what they had to expect, and there would have been less room for those agitations which necessarily result, among a people like the French,



from the irregular exactions and disorderly conduct of a licentious soldiery, and still more from uncertainty as to their own future fate; and which are capable of producing a dreadful reaction.

The allies, however, have made no distinct declaration of their purposes, or of the grounds and motives of their conduct. The king has surrounded himself with men who are known only as the confidential instruments of Bonaparte in all his plans of foreign aggression and domestic demoralization, and who can have no sympathies in common with him. So little, indeed, are they disposed to incur responsibility on his account, that even in tardily adopting the grand and necessary measure of the dissolution of the rebel army, instead of at once issuing a decree to that effect, founded on existing and palpable grounds of policy, they choose to found it upon a decree issued by the king from Ghent, in March last, and which probably was never heard of in Paris until now; thus throwing on him and his personal adherents the odium of this unpopular act, instead of boldly taking it on themselves. Their other measures of apparent vigour seem marked with the same character of tardiness and indecision. They do not seem to flow from the prompt and spontaneous counsels of the king's government; but to be imposed on them, after discussion, delay, and resistance, by the controlling fiat of the allied powers. We are unwilling, however, to say more on this head, lest we should appear to be presumptuously stepping beyond our province, and to be dogmatizing in a case which is as yet but partially known. Most anxiously do we desire the peace and happiness of France; and most happy shall we be to find every gloomy presage we may have been disposed to draw from present appearances, falsified by the event. Quitting, therefore, our speculations, we shall confine ourselves almost entirely to the plain statement of facts which have occurred during the month.

Of the persons denounced by the king's decree of the 24th July, Labedoyere is the only one who has yet been tried. His conduct appears to have been most flagitious. Having been ordered with his regiment (which he had received from the king) to Grenoble, to oppose Bonaparte's progress, he instigated the soldiers to revolt, in spite of the entreaties and remonstrances of his

superior officer. He was the first who joined the rebel standard; and so hostile was he to the Bourbon cause, that when he found the Chamber of Deputies indisposed, after the battle of Waterloo, to support Bonaparte, he eagerly insisted on a farther appeal to the sword, and proposed a declaration to this effect, that every Frenchman who should quit Bonaparte's colours should be covered with infamy, his house razed, his family proscribed. He was found guilty, and condemned to be shot; and the execution of his sentence took place on the 19th instant.—Marshal Ney has been arrested, and, it is said, will be forthwith brought to trial. Marshal Brune was also arrested, but has fallen a victim to the ungoverned rage of the populace of Avignon. Some other distinguished actors in the late Revolution have been recently apprehended.

Immediately on the surrender of Bonaparte, an order was issued by our Government to put an end to all naval hostilities on the coast of France, and to permit French vessels, bearing the white flag, to navigate freely. The two nations are therefore restored to the same commercial relations which subsisted between them prior to the 20th of March last.

Bonaparte himself has been sent to spend the residue of his days in the island of St. Helena, accompanied by Generals Bertrand and Montholon, and their families, M. de las Cases, and General Gourgaud, together with nine domestics. He previously entered his solemn protest against this measure, which he affects to regard as a breach of faith on the part of our Government. We only hope that the arrangements which have been made for his safe custody, may obviate every chance of his re-appearance on the European stage.

The king of France has issued a decree for the immediate organization of a new army, consisting of 86 legions of infantry, of three battalions each; 46 regiments of cavalry, of different descriptions, and 12 regiments of artillery; besides a corps of engineers. Each legion will take the name of a department; to which will be attached such of the soldiers, now serving in the French armies, as are natives of that particular department. We need hardly remark how very in complete the measure of dissolving the old army is thus

rendered; a measure which seems indispensable to the peace of Europe, and the stability of the Bourbon throne. The mere transfer of the officers and soldiers to other corps, will not change their spirit. On the contrary, they will thus form the elements of a new army, into which their feelings will almost necessarily be infused, and which we should fear will prove as essentially Bonapartist as the old.

The French Government has prohibited for the present the export of all grain, and provisions of every kind.

On the king's return to France, the press was declared to be relieved from all the restrictions which the law of last year had imposed upon it. It was soon found, however, that the public peace required some important modifications of this liberal poli-

cy. A decree has accordingly appeared, which subjects the public journals to an examination by commissioners appointed by the king. The reason of this decree is stated by Fouché to be, that, in the existing state of France and Europe, in the midst of so much agitation, which it is the object of the governments to calm, it would be unsafe that those periodical works, which circulate so rapidly, and have so many millions of readers, should be allowed without restraint to excite and nourish the passions of the people. "Experience leaves no doubt respecting the evils they are calculated to produce, and the danger of leaving them absolutely free: every day they commit us with foreign nations, awaken distrust, and defeat the efforts of his majesty to unite all minds, and to heal the wounds of the nation."

## GREAT BRITAIN.

The Prince Regent has issued an order for increasing, in favour of the army which gained the battle of Waterloo, the pensions appointed for the loss of limbs. Besides which, all who shared in the glory of that day, whether officers or men, are to be allowed on that account to reckon two years of service in all that regards the pay or pensions of their ranks. This is a liberality which will meet with the universal concurrence of the nation.—We are happy to observe that the Waterloo subscription amounts to upwards of 200,000l.

The Government of the island of Ceylon, driven to the necessity of waging war on

the King of Candy, has succeeded, with scarcely any loss, in getting possession of his person and territories. The whole of that island is now, therefore, subjected to the dominion of the British Crown.

The British Government in Bengal has likewise been involved in hostilities with the kingdom of Nepaul. Military operations were proceeding on a great scale with the view of bringing the war to an early termination; but the resistance on the part of the Nepaulese appears to have been more vigorous than was expected. No decisive general action had taken place at the date of the last accounts from that quarter.

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## ANSWERS TO CORRESPONDENTS.

T.; J. J. HOLMES; J. B. L.; T. M.; P. C. F.; THEOGNIS; DIACONUS; CLERICUS OCCIDENTALIS; N. L.; J. N. C.; G. K.; are under consideration.

We beg to thank A. H. Z. for his communication.

To EDWARD we would briefly say, "We must obey God rather than man."

J. S. has wasted his time very unnecessarily in labouring to disprove, what we never meant to assert, that *Luther's* reformation, speaking generally, arose from the profligacy of Henry VIII. The expression to which he objects was a quotation, with which we concluded that every intelligent reader would have been acquainted, and which referred merely to the extension of *Luther's* light to England. Surely it is not, as he affirms, a *popish* slander, that, in this sense, it *sprang* from *Henry's* lawless bed.